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Handwritten notes at the top of the page, including "in recent years the political..." and "But that is not what I want..."

THE MISSIONARIES' FUTURE IN KOREA

S. H. Moffatt

Last month we looked back into the glorious past of the Korea Mission; today we are supposed to look ahead. I've been practicing for a long time for this: making predictions, taking the long view, seeing the big picture. On last April 18, for example, I soothed the fears of guests we had invited to dinner by telling them not to worry about the noise in the streets. "Students are always noisy and restless at the beginning of a new school year," I said, clinching with that one bod flash of insight the right to speak with complete confidence about the future. The next day we were caught up in the revolution (The Apr. Student Revolution).

In 1066 I'd have said, "There'll always be an East Anglia". In 1492 I'd have said that Columbus will fall off the edge of the world. In 1936 I predicted a landslide for Landon, and, as you might guess, in 1960 I was for Nixon. At least I'm getting closer. So tonight, logically, I am the one picked to talk about the future of the missionary in Korea.

Let me give you a more serious example about the folly of making predictions about anything to do with the church in Korea. Last year when the Seung Dong radicals split the church and left us I was quite sure, and said so, that this would sooner or later bring us closer to the ROK Presbyterians (the so-called liberal schism). And last December when the Seugg Dong faction united with the Koryu Assembly, my conviction was further strengthened. If the two right-wing factions could unite over on the far right, surely our two groups nearer the center should be able to find a way of reconciliation. But what happened. In the current NCC impasse, ROK filibustering has so alienated our delegates that we are driven as far apart as we ever were, and now, lo and behold, it is ~~the~~ our most recent bitter enemies, the Koryu--Seung Dong leaders, who have come with soft words, "Why not let bygones be bygones, and get back together again." It is just the opposite of my predictions. We're now nearer the Koryu Presbyterians than to the ROK Presbyterians.

It should be quite obvious, therefore, that you picked the wrong man if it is a prophet you're looking for. What you really want to know, I suppose, are the answers to questions like these:--

- 1) Do missionaries have a future? Aren't we supposed to fade away with the steam engine and the empire builder and the white supremacist?
- 2) If we do somehow survive into the new age, what are we supposed to do? We are told rather sharply every year or two what not to do. Tell us, for a change, what we can do and what we ought to do.

All our questions ~~really~~ about the future, really, revolve around these two basic ~~questions~~ points: the missionary, and his mission. What is he going to be, if anything; and what is he going to do--~~in Korea?~~

First, the missionary. I do not share in the general gloom about the future of the missionary. I predict that he will be with us for a long, long time--even to the end of time, perhaps. What else are the two witnesses of Revelation 11 but missionaries? Prophets, yes, but missionary prophets, for John tells us that they have a message of concern to "the peoples and tribes

and tongues and nations". They're not popular, these two missionaries. They are killed. But God does not therefore abandon his missionary work. He sends the same two missionaries back again.

I'm tired of articles about the end of the missionary age, and the decline of the mission. Statistically, missionaries are surging ahead today in their most impressive "great leap forward" since the days of the Student Volunteer Movement. In the last ~~ten~~ years, confounding all the prophets of doom, the number of foreign missionaries from North America ~~has almost doubled~~ ^{more than tripled}.

It has increased 81% since 1950. Six years ago David Paton predicted darkly that the missionaries would be out of India in five years. Today there are more missionaries in India than ever. There are now ~~42,250~~ ^{42,250} Protestant foreign missionaries, the largest number in history. That represents an increase of 3,600 in just the last two years, since 1958. And lest you say, "That's all very well, but we're not growing; all the growth is on the lunatic fringe over with the sects and the dissidents", I would like to point out that in the most significant statistical column, the number of new missionaries sent out in the last two years, while it is true that the Seventh Day Adventists are first with 546, the Adventists are no longer out on the fringe, they have become associate members of the Division of Foreign Mission of the National Council of Churches --and while they are first, it is the Methodists who are second, with 300, the Southern Baptists who are third with 281, and the United Presbyterians who are fourth with 234. ~~1,185~~

		<i>Protestant</i>
In 1850 the United States had sent out		438 missionaries (foreign)
In 1890 it had		2,695 missionaries (foreign)
* In 1950		15,039 "
In 1960		27,219 "
<i>But</i> * In 1950		51,569 "
Who says the day of the missionary is over?		41,152 . "

*3rd World missionaries - 1912 = 2,000
1930 = 13,000
1950 = 37,000
K - 1993 Mission Handbook, p 10*

Well, a good many people do, as a matter of fact, in spite of the statistics.

Here is a part of a letter from one of our missionaries (not in Korea) to Dr. Leber as he ~~resigned~~ sent in his resignation not long ago: "May I leave a parting recommendation on mission policy, for whatever it is worth. It rests on the premise: the policy of employing missionaries for life is outdated, with the possible exception of pioneering regions where Christian work has to start from scratch..." 4

That comes from a missionary. And many a national Christian in the younger churches would agree. Do you remember when mild and gentle Harold Taylor of the little Church of Christ mission ~~here~~ went on furlough last ¹⁹⁵⁰ year, how he was seen off at the airport by a surly group of Christians brandishing a sign, "Dictator Taylor, go home." At the seminary last year we found pasted up on the walls a broadside, signed by "The Student Alliance for the Purification of the Church", and the part that caught my attention was

1. Missionary Research Library, Occasional Bulletin, Nov. 23, 1960, Vol XI, 9
- 2.
- 3.
4. Letter, Clarence Falk, Nov. 24, 1954

this: "...it was the Northern and Southern Presbyterian missionaries who were the leaders in splitting the church, bringing us to this sad pass, so they must go home..." And I hear that at the reconciliation conference on Thursday night, it was the problem of the missionary that posed the first threat to reunion. Reunion, insisted the Seung Dong--Koryu negotiators will be possible only if all contact is broken off with the missionaries. The older missionaries, they said, are all right, but the new ones coming out are too liberal!

The general argument widely heard these days against the missionary rests on three basic propositions:--

- 1) The day of the professional missionary is past; every Christian is a missionary.
- 2) The day of the foreign missionary is past; there is a church now in every land and it is the business of that church to evangelize its own territory.
- 3) The day of the Western missionary is past: Western missions are fatally associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism. Its time to wipe the slate clean and make a new start.

Now there is a good deal of truth to these three propositions, more so than we missionaries like to admit sometimes. But as arguments to abolish the missionary, every one of them is illogical and fallacious.

Take the first one: the day of the professional missionary is past because every Christian is a missionary. That was the argument that killed the Student Volunteer Movement. It is an attack on functional distinctions in Christendom. What is the difference, really, between the home missionary and the foreign missionary? Only that the foreign missionary, they said, is the missionary with the halo and the furlough. Unfair! And why distinguish between the missionary and any other kind of full-time Christian worker--minister, for example. The minister is as much of a witness as the missionary. For that matter, why reserve the label, "full-time Christian worker" for the professionals, aren't laymen supposed to be full-time Christians? Abolish these invidious distinctions, they said, and return to the Reformation principle of the priesthood of all believers.

It sounds fair and democratic and plausible enough, but its kiss is the kiss of death. "The priesthood of all believers", you know, wiped the priesthood out of the Protestant church (I'm speaking ecclesiastically, not theologically). Much the same thing happened with the Quakers. "Every Christian is a minister", they said, but the result was not really to make every Christian a minister, but to abolish the ministry in the Quaker church.

The slogan "Every Christian is a missionary" is a practical fallacy, for actually, functional distinctions in the Christian service are an absolutely necessary tool for effective action. They are as old as the Christian church itself:

"Now you are the body of Christ", says Paul (I Cor 12:27-29), "and individually members of it. And God has appointed in the church first missionaries (the Greek word is 'apostles'), second prophets, third

1. The full quotation is "We welcome mission work, but it was.....so they must go home and new missionaries must come who will be able to work under the church"

teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers....?"

Are all missionaries? No. And don't let that argument shake your faith in ^{the} your function and ^{the} your future. ^{the missionary}

II

The second argument is, "The day of the foreign missionary is past because there is a church now in every land, and it is the business of that church to evangelize its own territory."

This argument is not only un-Biblical, it is un-ecumenical, and that is a pretty powerful combination working against it these days. In essence, it is a reversion to nationalistic regionalism. America first! Let the Americans evangelize America! Or Egypt first. Let the Copts evangelize Egypt. This is no bright pattern for a new day. This is a descent into what Bishop Stephen Neill of the World Council of Churches calls "the pit of ecclesiastical nationalism". 1

tamper with

Don't ~~overstate~~ the Great Commission. It does not read, "Go ye into all the world....unless there is already a church there." There was a church in Rome, but Paul went to Rome. It was the climax of his mission. There was a church in England when Augustine went to Canterbury, and it was no betrayal of missionary policy; it was one of the great turning points of English church history. There was a church in India in 1708 when Ziegenbalg went to Tranquebar. It was the beginning of the modern missionary movement.

The existence of the church in every land is no kind of an argument against the future of the missionary. First this question has to be answered, ~~Does the church~~ Is it true that the younger churches no longer need the foreign missionary? On the answer to that question rests your immediate future. My own strong conviction is that the missionary is still needed. The existence of the church has changed your future; it has not abolished it.

The younger church needs the missionary, first, because of the immensity of the task it faces.

I know of no church in any land in Asia, Africa or Latin America which is in a position to grapple alone with the overwhelming evangelistic opportunities of the next two generations. The population of the world, as we are often reminded, is exploding at the rate of about 50 million people a year. Only 15 million of the population increase is in the so-called Christian lands; there is a 45 million increase (not new births, but net increase of population) in the ~~un-Christian~~ lands of the younger churches. 2 And comfortable Christians in their huge Western churches say to the tiny little struggling churches across the sea: "The 15 million is our responsibility; the 45 million is yours". There is a church in every land and it is the business of that church to evangelize its own territory. ^{Not the world}

85 m pop increase
10-15 m in the West
70 m in lands of younger churches

The younger church needs the missionary, second, because of its own weaknesses.

1. Stephen Neill, The Unfinished Task, p. 92
- 2.

foreignness about you. Use it for the glory of God, as Paul used his Roman citizenship. There will be ways in which God will be able to use you better as an American than as a poor imitation of a Korea. Be yourselves, in Christ.

Among the top priorities in your prophetic mission as missionaries, one stands out as demanding the formulation of a missionary strategy: the recovery of ethical standards in the Christian community.

But there is another side to the paradox of our future. ^{I remember when} Because we in Korea have a tendency (and I share it) to bristle at the term "fraternal worker", we are in danger of appearing to reject the Biblical pattern of partnership in mission. It is not easy to be a prophet and a partner at the same time, but this is precisely, I think, what our future is going to demand of us.

We are sent from outside, and the mark of our calling is not our relationship and identification with our colleagues, it is our obedience to the Lord our Sender, but unless we are able to adjust and adapt ourselves into the right place on the field, and in the right way, we may find no place available for us.

The New Yorker tells of a motorist caught in a traffic tie-up on the George Washington bridge. Suddenly he saw an opening in the next lane, and squeezed in between a couple of cars on his left--only to find that the car ahead of him had stalled. Noting that the driver of the stalled car was gesticulating frantically, he figured the man wanted to be pushed, and proceeded to ease into his rear bumper. The car behind promptly banged into him. He signalled the driver astern to stay away, gave another push to the stalled car, and was struck from behind again. At this point a police motorcycle drew alongside him. "I'm trying to shove this car, and the idiot behind me keeps crashing into me," he shouted indignantly. "Look, Mac," said the cop. "The guy you're pushing is pulling the car behind you. You're on top of the tow rope."

There's a place now and there always will be a place for foreign missionaries in Korea, but it is not on top of the tow rope. We've been told we don't belong out in front, pulling. That's paternalism. So now we've run around behind to push--and we've fouled up the tow rope.

We don't belong ahead or behind, either one. We belong with. We belong in.

A Japanese church leader said to an executive committee meeting of the Kyodan a few years ago: "There are three choices of mission-church relations today, (1) the independent, (2) the cooperative, and (3) the interwoven.

Our Korean Nevius plan represents the first choice, and for its day it was far ahead of its age. It kept us off the tow rope.

Our present stage, I would say is cooperation. We work not independently but through the Dept. of Cooperative Work of the General Assembly. This pattern still has its problems so long as there is a mission. Sometimes we get on the tow rope; we stand between the church as a whole, and its leaders.

There is a third and better way,--the interwoven. Organizationally, for us Presbyterians, this means integration. But by itself that is only the outer shell. Unless our hearts and minds and wills as well are interwoven integration will not mean a thing.

Only as we become genuinely one in Christ with our partners in the church in Korea dare we approach the great priorities of our future. "What is your top priority for the next ten years," asked a Chinese visitor not long ago. The answer was just one word. Dr. Han Kyung Chik did not even hesitate a second. "Unity," he said. But unity comes from within. It cannot be built from without.

There is a second priority: the development of a strategy with which to face the problems of transition from a first-generation church to a third-generations church, from a persecuted church to a church with power. No unilateral answer will be adequate. We must think it through together.

And finally, but most important of all now and for the far future, is the priority of renewal and revival. Who can stand outside here? Come within the circle, all of you, and join the fellowship of those who pray, "Lord, revive thy Church; begin with me."

-- Samuel Hugh Moffett
Seoul, Feb. 13, 1961

We are suffering at the moment, I think, from an over-correction of our missionary perspectives. We Western missionaries, inheritors of old patterns, needed to be reminded of the rise of the younger churches and of the changes that requires in our missionary patterns. What is just as much needed today is a long, hard look at the strengths and weaknesses of these new partners of ours, the younger churches.

I have been reading a paper by Dale Foster, one of our Africa missionaries, entitled "The Fraternal Workers' Dilemma".¹ "In the ecumenical language of the new day, he said, "it sounds fine to speak of the newly independent national church as being 'young, vigorous, progressive and vital'. (But) what is the real picture...?"

"At Sakbayeme...primary school teachers...refused to teach a Sunday School class unless they are paid... Our hospital medical assistants who serve in the name of Christ are demanding money on the side from their patients... The destitute, penniless patients of our Leprosy Colony...actually (gave) more money to the Lord during the year in their little chapel than all of our highly paid medical assistants, school teachers and station employees together had given in the big station Church... We see a Church torn by divisions and old tribal conflicts, hatreds and jealousies. The internal struggle for power now going on among the Church leaders is obvious even to outside observers....

he writes from Africa
"What has gone wrong? Where is the transforming power of the Gospel? Why don't we have a strong, virile, evangelistic Church, as in Korea, for example?"

The stinger is in the last sentence: "Why don't we have a strong, virile evangelistic church, as in Korea?" Among the rising younger churches, is Korea the model and the ideal. If so, then as far into the future as I can see right now the younger churches are going to need all the help they can get. Spiritual help, that is. There will always be a future for that. And this is as good a time as any to remark that the missionary who brings financial help, or even organizational help, into such a situation without spiritual help, does not belong in the future.

III
The third general argument against the future of the missionary goes like this: The day of the Western missionary is past because Western missions are fatally associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism.

This is a fallacy, too. Missions, it should be pointed out sometime, were fought all the way by the imperialists. "To get to India," says Lamott,² "Carey had to sail in a Danish ship; to get to China Robert Morrison had to go to America"--all because of the roadblocks with which the imperialists tried to hem in the men they sensed were their inevitable opponents, the missionaries.

But if missionaries are really going to fit into the future we are going

1. Dale Foster, "The Fraternal Worker's Dilemma", address, Elat, Aug. 6, 1959
2. Willis Lamott, Revolution in Missions, N.Y., 1954, p. 117

to have to stop defending ourselves all the time and learn to accept criticism as well as give it. Precisely to the extent that we are still associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism, we will have no future.

~~Do you ever find yourself asking, Am I tolerated here only because I bring money with me? Do you ever find yourself thinking, They can do that if they want to, but they'll get no more money if they do. That's dollar diplomacy.~~

Cultural
One of the sticking points in our troubles concerning the finding of a new NCC Secretary these past few painful months has been the stipulation that the new Secretary must speak English. I wonder if that isn't an example of cultural aggression. I am sure that one of the weaknesses of many of our great ecumenical conferences is that the delegates from the younger churches have to speak English and are therefore not always really representative of their churches. Not until last week did someone finally suggest that what we really need as NCC Secretary *here* is a man who can pull the Korean churches back to working together, and whether he speaks English or not is relatively immaterial.

Income
The problem of the dollar is even more difficult. At the height of the Seung Dong controversy, a close, tense vote in Kyung An presbytery went our way, and one of the pastors swung around on me, livid with anger. "You did this with your American dollars," he shouted. He was wrong, but there are lots of Koreans who think he was right, and that in itself is part of the problem.

Part of your future had better be spent trying to find an answer to this problem: how do we keep our dollars from doing more harm than good to the *yet used* Korean church. How can they be used to strengthen, not pauperize it? Our forefathers worked out *right* here the best answer to that problem that the last generation produced: the Nevius Plan. We have yet to come up with a comparable solution to fit today's changed situation, and until we do our future is compromised.

The formation of the East Asia Christian Council, with its projected pooling of all resources into a common fund for mission is one attempt toward a solution, but it is not yet a solution. Until the younger churches themselves support such a fund, a subsidy will be a subsidy whether it comes from America or from an ecumenical body.

One of the top ten criticisms of Christian missionary strategy in China as pinpointed by the missionaries themselves in a post-mortem survey of the mistakes that may have led to failure, was this: "Too much money was used..."

Incidentally, it may help you plan your own future and avoid failure to run quickly down the list of major criticisms which the missionaries levelled at themselves in "Lessons to be Learned from the Experiences of Christian Missions in China".¹ At some points I would disagree, but this is the voice of the

1. H. S. Matthews, compiler, "Lessons....", Aug. 31, 1951, Research Committee of the Division of Foreign Missions of the N.C.C., mimeographed

majority in the order of their unanimity of consent:

1. There was too much talk and not enough action about self-support..
2. Educational and medical work outstripped the development of the church in the size of institutions and the quality of leadership.
3. There was too much foreign-owned and controlled property in too many places, including large houses in high-walled isolate residence compound.
4. Too little effort was made by the church to help the farmers or exploited factory workers.
5. Too many missionaries had an inadequate understanding of the Chinese language, customs, culture and philosophy.
6. Too many missionaries kept too much control, too long.
7. The church remained too Western, and not sufficiently indigenous.
8. Christian literature was inadequate...
9. Too much emphasis was put on correct organizational procedures, not enough on the spiritual life.
10. Too much money was used...."

I know this is all negative. Draw your own positive conclusions, and remember that in this tense and inflammable revolutionary age you cannot afford too many of these China mistakes, or you may find yourselves ~~ex-Korea~~, as some of us are ~~ex-China~~, missionaries.

A concrete, positive blue-print for your future as missionaries I just don't see in my crystal ball. The road is obscured by a cloud, perhaps because it seems to be leading into a paradox. It splits into two parallel paths as if ~~our future~~ we're expected, somewhat uncomfortably, to try to straddle both. You can call it the thesis and antithesis of the dialectic of our future, unresolved and in continual tension until God leads us into His own perfect synthesis in His own good time.

Its the paradox of a parallel call that comes to us: to integrated witness, on the one hand, and to prophetic witness on the other. The one is the call to be a ^{partner} ~~fraternal~~ worker; the other the call to be a missionary. I think we are going to have to try to learn to be both.

We have a ^{partner} function and a calling as missionaries. That is primary and basic and the rise of the younger churches cannot make it obsolete, as some proponents of the "fraternal worker" concept have tried hard to maintain. There will have to be, even in the new day, a place for the voice of one sent from outside, not just to work with, but to speak to; not to indigenize and conform, but to sound the call to reform. I recall a disturbing phrase from James Joyce which applies not only to the artist, but also to the missionary as prophet: "The artist must utterly alienate himself from society in order to observe it aright".¹ One of our missionary imperatives for the future is observation. We have a contribution of perspective that cannot be made from within. That's why we're sent from without.

Don't spend your whole missionary career crippled with a guilt complet about your incomplete indigenization. No matter how hard you try there will always be

1. Quoted in Life, Jan. 30, 1961, editorial, p. 43

KOREAN PRESBYTERIANS HOLD ASSEMBLIES

Seoul, October 3, 1960. A last-ditch reconciliation by ^{effort}~~attempt~~ the Reunited Assembly of the Presbyterian Church in Korea failed to prevent a final schism as rival Assemblies met in Seoul last week, but prospects for stability, at least, brightened in that troubled denomination.

The 45th General Assembly, meeting in Seoul's Yung Nak Presbyterian Church, made a last attempt to woo back die-hard dissidents who had rejected the partial reunion effected last February. Postponing its first order of business, the election of officers, the Assembly dispatched a reconciliation team to the opening session of the rival Assembly organized by the remaining ~~six~~ dissidents, and pleaded for reunion and an end to partisan factionalism before the election of opposing slates of officers should make division irrevocable.

The splinter (Seung Dong) Assembly, however, meeting behind locked gates, refused even to admit the peacemakers to a committee hearing.

Disappointed, but proceeding in harmony with its own business the Assembly then elected the chairman of the Reconciliation Committee, the Rev. Jae Han Yoo, moderator of the 45th Assembly. Vice-moderator is the Rev. Dok Hwan Na, who had earlier resigned as vice-moderator of the seceding Seung Dong Assembly in protest against its negative divisiveness.

Delegates to the Assembly were cheered at progress on the church's new \$200,000 seminary campus on the Han River outside Seoul. It is the first permanent location in 20 years for the school, which is now Asia's largest Protestant seminary. Its 270 students are already attending classes in the three-story recitation building, a gift from the United Presbyterian Church, and a men's dormitory will be completed this winter as a gift from the Southern Presbyterians.

The Assembly elected as president of the seminary Dr. Il Sung Kay, who had been acting president for the past year.

Meanwhile the minority Seung Dong Assembly, in turbulent session postponed for a year consideration of the explosive issue of membership in the sectarian International Council of Christian Churches. It turned instead to open negotiations for union with the Koryu Presbyterian Church, a smaller Presbyterian body in Korea which is related to the Orthodox and Bible Presbyterian Churches of America but which has never joined the I.C.C.C.

Prospects for union of these two minority groups are complicated by bitter factionalism in each. A Bible Presbyterian faction in the Koryu church favors the I.C.C.C but an Orthodox Presbyterian group opposes it. The latter recently suffered a severe set-back when the president and vice-president of the denomination's theological seminary in Pusan (the latter an Orthodox Presbyterian missionary) were suspended from teaching,

Korea - 3 3 3 3 3 3 3 3 3 3

ostensibly, for breaking the Sabbath. The president had ridden in a taxi on Sunday!

The Seung Dong Assembly is also divided, but into an I.C.C.C. faction and an N.A.F. faction. The latter was able to win postponement of the proposal to enter the I.C.C.C. but was unable to block individual presbyteries and ministers from affiliating with the I.C.C.C. as they willed.

Statistics are highly confused, but if the newest division in Korean Presbyterianism is estimated at a 70% to 30% split, membership of the rival bodies is somewhat as follows.

The parent body is the Presbyterian Church in Korea with a membership of 385,000 after suffering three schisms. It is related to the United Presbyterian, Southern Presbyterian and Australian Presbyterian Churches, but has withdrawn ~~from~~ from the World Council of Churches in an attempt to heal its own divisions.

The three minority bodies which have seceded are:

Koryu Presbyterian Church (1951, Orthodox & Bible Presbyterian)	140 000
Presbyterian Church in the ROK (1954, United Church of Canada)	200,000
Seung Dong Assembly (1959)	165,000

Samuel H. Moffett
%I.O., 8th US Army
APO 301, San Francisco, Cal.

Observations on Church Situation
in Korea
(Personal Report 1959-1960)

Edward Adams
United Presbyterian Mission
Taegu, Korea

There have been three major wars since our arrival in Korea as missionaries, vis the Japanese in World War II, the Communist, and the theological. Of these three the last has been the most distressing. The first in 1941 was for me a real spiritual experience of God's providence and care. The second, the Communist War 1950, had some of the same element in it but was more strenuous physically because of the terrible destruction of property and life, the great suffering, and personal participation in it all. The stimulous was in the privilege of bringing a measure of relief. The war on the church front has been a dead weight with almost nothing to alleviate, except the continuing joy of proclaiming the good news of Jesus, the Christ, the Messiah.

The church struggle, too can be divided into three, each resulting in a sad and disheartening schism. Above I called it the theological war for convenience. Perhaps it should be called the Ecclesiastical war. Actually there has been very little theological involvement in any of the three controversies and resulting splits. The major enemy has been a spirit of intolerance and unwillingness to let God guide the church through His spirit in democratic processes of church government and courts. Each time a minority group has taken things into their own hands. Each time the struggle has been fiercer, bitterness has gone deeper and each time the minority has been a larger part of the whole.

The missionary's relation to this struggle was at first quite incidental. The first split-off known as the 'Koryu Group' was mostly a local group in one Presbytery around Pusan. The reconciliation committee appointed by General assembly had one missionary on it. It failed to reconcile. The second split, again about 15% of the church, was more widespread and the missionaries became more involved, largely because the representatives of the Church of Christ in Canada chose to side with the minority. It was natural that the remaining three cooperating missions should stand by the 85% majority. Theological elements were introduced into this controversy, which elements, doubtless, weighed more heavily with our Canadian brethren. Most of us, however, felt that group loyalties and church politics were largely responsible. There was, perhaps, a tendency for more liberal minded Christians to line up with the dissenting group who have come to be known as the Republic of Korea (ROK) Presbyterians; but the theological lines were by no means clear cut.

No missionaries have escaped this last conflagration. We have been swept in whilly-nilly. But to understand the situation we must go back. We must first realize that from the very first stages of the Korean Presbyterian Church it has been absolutely independent of missionary control. Very early the missionary was out-numbered, and out-voted. As a group their opinion has been highly respected. As an individual he has been welcomed in Presbytery and General Assembly with power of vote and right to sit on committees. But our Korean brethren have felt equally free to disregard the missionary's advice if they did not like it.

As I look back over the years it seems to me I detect two tendencies or movements, neither consciously promoted, of which most of us have only been vaguely aware until the present conflict has compelled awareness. The first is a tendency to replace emphasis on the inward sings of our Christian faith with outward tests or sings. The second tendency is toward an increased control of the church by political groups or factions, irrespective of the will of the majority. These two tendencies seem to have a cause and effect on each other until it is hard to detect, in the merry-go-round, which is cause and which is effect.

At the end of the first decade of this century, there was a remarkable revival, starting in Pyengyang and spreading to all parts of Korea. When I arrived in Korea in 1922 the church was dominated by leaders who had been under this influence. They were a deeply spiritual group, intent on knowing God's will as revealed in His Word, sensitive to right and wrong, anxious that the church honor her Lord in every move it made, and willing to suffer abuse at the hands of their own countrymen in their concern to keep the church in a position of rectitude. In our won Presbytery one often hears the older men sigh for the days of Pastor Yum Pong-Nam, and Pastor Lee Moon-Choo.

The beginning of the change may have preceded World War II but it certainly was accelerated in connection with the so-called shrine issue. The issue, spiritually speaking, was not "the shrine". That was simply the symbol for the greater test. The real issue was whether the church leadership would follow the dictates of conscience or expediency. The first reaction to the challenge was "I will never go out to the shrine, though I die". Then a period of rationalization set in. The arguments heard at that time were seldom based on "What is God's will for me", but on expediency, "What will happen to me, or my family, or my congregation." Within a year only a handful were left who had followed strictly the path of conscience.

When we came back at the end of World War II we found many who had suffered martyrdom for their faith. But, we found also, many who gave pious expressions of regret over the war years, but whose degree of repentance never got them to the place of sensitivity to the still small voice of the Spirit such as to qualify them for outstanding leadership in the church. There are a few exceptions, but so few they have been ineffectual in stopping a landslide in the direction of a leadership which has set certain symbols for what a good Christian should be, such as church attendance, non-smoking, obedience to ecclesiastical hierarchy, etc., completely setting aside the more weighty matters of the law such as mercy, love, patience, hope, faith, etc.

The other problem has to do with the nature of the Korean people, their independent spirit, their love of freedom. Rightly controlled it is a great asset; wrongly controlled it can be a liability. I presume that the European countries, and Great Britain as well as our own country, have gone through, at some time, the same struggle in discovering what a workable democracy is.

It certainly involves many of the Christian virtues of forbearance and tolerance. Today the idea of democracy seems to be defined in this land something like this; democracy is the right of a minority group to fight by any means at their disposal, whether it is for the good of the majority or not, till they have wrested control of the larger organization or, failing that, to split the organization by schism, so as to control a segment. This interpretation of democracy dominates the church as well as the civil government.

This started out to be a personal report and has ended a report on the "The state of the Union"; but it is difficult to keep off the subject because of personal involvement. The third split was precipitated in the church largely by two events, both involving church politicians. Dr. Hyung Nong Park's presidency of the General Assembly Seminary represented the control of a faction of the church over the key institution of the church, vis training of the ministry. When he allowed \$25,000-\$30,000 of Seminary money to slip through his hands and disappear, the church was shocked. A show-down was inevitable between the power of that particular political group and those who craved church integrity. The second event was local, in our Presbytery. Our Presbytery was the largest in Korea and the local politicians sought control nationally; but two set-backs occurred a little over a year ago, vis. certain forces, fed up on ten years of unbroken political control organized to deprive them of a strangle-hold over two institutions, a night seminary and Keimyung Christian College. A fight to the finish followed. It was inevitable that the local politicians would join hands with the national politician. (Dr. Park of the Theological Semin.)

The year's struggle has been made much more complicated by the involvement of Carl McIntyre with the dissident group. The usual cries of liberalism, heterodoxy, communistic coloring, etc., have been shouted so persistently that about half of our church in this part of Korea have given credence to the propaganda of lies. This report may sound pessimistic, but it is not intended to be, by any means. It has been a real joy both in the college, in the community and in the weekly trips to the rural churches to see problems gradually give way to reason and tolerance and love, to be sure, so far in small doses, but encouraging for the future. I would like to have it said of me as of the disciples of old "Rejoicing - - to suffer. Yet they never ceased for a single day both in the temple area and at home to teach and to proclaim the good news of Jesus, the Christ, the Messiah". (Acts 5:41, 42 Amplified Bible)

경안노회 제 66회 회년명부

1 목 사

장석진 김성여 강병철 박중철 이성찬 박송팔 노윤경 김성수
 김응한 민병훈 임확수 김진호 김광현 박중낙 오승연 한정모
 김상환 배홍직 장영상 정주복 함준규 최윤식 백낙선 김영현
 박대규 남주석 권오현 김태동 오동리 표은식 김권진 이기형
 권장락 김기웅 권영양 김기수 김우호 장태호 김기팔 안승락
 김성강 강화운 박성신 (43)

2 선 피 사

마 삼 낙 (1)

3 장 노

김팔공(소천) 최명득(춘양) 이동재(춘양) 서정길(내성) 이경호(재산) 우복진(반송)
 강대봉(운계) 김진면(적덕) 이종국(동산) 강경봉(제일) 강석중(제일) 추병철(응산)
 최의연(박산) 안승면(간운) 배진기(내대) 박봉양(문수) 전두진(양수) 김성환(영덕)
 김재영(삼래) 정진호(북문) 이수록(창화) 김갈준(동부) 안동민(순흥) 윤명원(부석)
 문영천(영은) 여석관(간운) 강태은(연화) 권병수(태평) 장영낙(지북) 강의수(응천)
 지성진(이화) 김재성(안동) 임상경(안동) 김인환(동부) 임희수(서부) 곽종원(동산)
 김영철(진내) 김병환(죽부) 정의섭(후산) 조남출(괴정) 김주신(소산) 남조한(구룡)
 김형철(수동) 김대규(방화) 우면서(안흥) 최영옥(류전) 이갑원(예안) 김창호(이일)
 장은호(매길) 김유복(영동) 이두알(임동) 장승표(오래) 권석수(아곡) 김어슬(무풍)
 신호준(안산) 김은식(계천) 임상동(수동) 양은식(상곡) 정무교(송전) 황병두(호천)
 김철환(여천) 김동숙(주대) 강복출(서사) 강점원(빙양) 권중찬(주북) 김원숙(상천)
 주영호(영덕) 이현발(원티) 권태관(광덕) 이효진(거구) 김용규(진브) 남영호(강구)
 임성식(대정) 김의한(원향) 윤버취(송천) 이경택(삼사) 이영동(제북) 김석찬(화천)
 서호식(수북) 남호준(영계) 박기홍(장동) 최재석(삼길) 안상호(삼천) 윤응 (창동)
 오윤남(삼천) 권철수(원림) 최명륜(일석) 신사문(오천) 박진호(삼산) 유진우(원동)
 남노홍(안월) 윤배우(삼동) 류순분(월관) 강태연(소호) 신복기(좌산) (95명)

1960

HDSEB



Minutes
KOREAN PRESBYTERIAN CHURCH - UNITED PRESBYTERIAN CHURCH U.S.A.
DEPARTMENT OF COOPERATIVE WORK
June 28-29, 1960

The Department of Cooperative Work of the Korean Presbyterian Church in the Zone of the United Presbyterian Church U.S.A. met in Andong at the Shearer residence at 2:00 PM on June 28, 1960. A brief devotional period was led by the English secretary, Ben Sheldon.

Those present were:

Seoul Area:

Horace Underwood ('62)
E. O. DeCamp ('61)
Han Kyung Chik ('60)
Yu Ho Choon ('61)

Technical Members:

Pai Min Soo ('60)
Ben Sheldon ('60)
Howard Moffett ('60)
Lee Ki Hyuk ('60)

Taegu Area:

Edward Adams ('61)
Raymond Provost ('62)
Synn Tai Sik ('61)
Lee Sang Keun ('62)

Women's Work:

Mrs. Edward Adams ('60)

Ex Officio:

Richard Baird
Kim Sei Jin

Andong Area:

Stanton Wilson ('61)
Kim Kwang Hyun ('60)

Auditors:

Samuel H. Moffett
Allen D. Clark

Chungju Area:

Minnie Davie ('62)
Pak Chong Lyul ('61)

The Minutes of the April 6-7 Meeting were corrected as follows, and approved.

1. In HA 60-14, item c. was inadvertently omitted from the Korean Minutes.
2. In Appendix I, Work Budget, I. 1.h. should read: Kyung Choong \$200.

HA 60-20: REPORT OF THE NOMINATING COMMITTEE: The report of the committee was received and the following actions taken:

1. Contact for Laymen's Work. In response to the request from Mr. Occena of the Commission, it was voted to designate Mr. Synn Tai Sik as our contact person for Laymen's Work.
2. It was voted to recommend the following to the General Assembly Nominating Committee for the Central Department of Cooperative Work:

Han Kyung Chik
Kim Kwang Hyun
Synn Tai Sik
Im Chae Soo
Pai Min Soo
Kim Sei Jin

E. O. DeCamp
Ben Sheldon
Edward Adams
John Underwood
Richard Baird
Samuel Moffett

Alternate:
Francis Kinsler

June 28, 1960

HA 60-21 REPORT OF THE COMMISSION REPRESENTATIVE: Dr. Richard H. Baird, the Commission Representative, reported that the Commission had elected Dr. Samuel H. Moffett as the new Commission Representative. The date of his assuming this office will be determined later after consultation by Drs. Moffett, Smith and Baird.

HA 60-22 REPORT OF THE EVANGELISTIC COMMITTEE: The Committee's report resulted in the following action:

1. Industrial Evangelism, Special Request, 1961: It was voted to ask the Industrial Evangelism Committee and the Evangelistic Committee of this Department to prepare a request to the Commission for three to four thousand dollars for a Special Grant for 1961 for the Industrial Evangelism Committee. The request is:

<u>NAME OF PROJECT</u>	<u>BUDGET</u>
<u>ORGANIZING WORK</u>	
a. Organizing work for local committees	\$ 386.00
b. Leader Seminar on Industrial Evangelism	210.00
<u>EDUCATIONAL WORK</u>	
a. Youth in Industry seminar (Inchon)	421.00
b. Youth in Industry seminar (Koonsan)	430.00
c. Pastors in Industry seminar	386.00
d. Students seminar on Industrial Evangelism	297.00
<u>PUBLICATION</u>	
a. Pamphlet 20 pages	284.00
<u>EVANGELISM AND ENLIGHTENMENT</u>	
a. Evangelism tracts	187.00
b. Evangelism posters	113.00
c. "Labor Sunday" program (Pamphlet HW 261,000) (Poster HW 125,000)	245.00
d. Easter program	96.00
e. Industrial Evangelism Caravan	427.00
f. Christmas Program and cards	198.00
<u>EXPENSE OF QUARTARLY COMMITTEE MEETINGS</u>	<u>160.00</u>
TOTAL	<u>\$3,780.00</u>

HA 60-23 REPORT OF THE EDUCATIONAL COMMITTEE: The report of the committee was received and the following actions taken:

1. Seminary Loan: At the request of the Seminary Building Committee and contingent upon the approval of the Juridical Person of the Seminary, it was voted to request the Commission for a loan of \$32,000.00 (in addition to the \$15,000.00 loan already received) secured against the sale of the Tae-nung property.
2. 1961 Short-term Bible Institute Subsidy: It was voted to divide the short-term B.I. subsidy of \$500 beginning in 1961, equally between Kyung Choong, Kang Won, Kang Dong, Han Nam, and Kyung Dong Presbyteries.

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3. Korean Scholarship Fund problems: Because of problems involving the scholarship funds, the following actions were taken:

A. After a study of correspondence between the Commission Representative and Misses Flory and Parkinson of the Commission Student Office following HA 60-12, it was voted to reiterate to the Commission that the Department of Cooperative Work cannot accept charges against the Korean Scholarship Fund for persons having no connection with the scholarship program or which were made contrary to specific instructions from the field, as the following:

- (1) Chou Sun Ae - \$743.21
Kim Tuk Yul - \$2,010.80

Action of the Department of Cooperative Work on Feb. 13, 1958 (page 2, para. 5) specifically states that study beyond the first year was permitted only if at no expense to the Board.

- (2) Kim Ho June - \$726.07

The scholarship account cannot be charged with expenses incurred by Mr. Kim so that he could obtain a piano.

- (3) Lee Pil Sook - \$207.23

Miss Lee was a delegate to the Women's Quadrennial Conference. She was in no sense whatever a scholarship recipient. Her expenses cannot be a charge against this account.

- (4) Lee Pyong Sup - \$590.10
Lee Son Kum - \$481.23

These two persons are in no way related to this Department. Lee Son Kum is even unknown by name. There is no record of any request, much less approval for scholarship funds.

- (5) Hahn Myung Soo - \$3000.00

Mr. Hahn was specifically denied permission by his sponsoring institution to continue his studies beyond the first year. Correspondence by the Student Office indicates awareness of this fact. The Student Office was presumably planning to use other funds for his study.

B. It was voted to request the Commission to make up the deficit incurred by the Commission's Student Office in connection with bona fide scholarship students whose terms have been extended and accounts overpaid without any consultation with this Department. It should be pointed out that in some cases the sponsoring institution was making other arrangements which would have been revealed by consultation with the field.

C. It was voted to reiterate that the requests for Han Won Suk (HA 59-40) and Kwak Won Soon (HA 59-60) were for Ecumenical Schol-

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arships, if available, but not for Korean Scholarship Funds.

- D. It was voted to request that Kwak Won Soon be placed fourth on the 1960 Korean Scholarship list if no Ecumenical Scholarship funds are available.
- E. It was voted to reiterate the basic priority of scholarship candidates already approved by this Department, as follows:
- (1) Kim Tai Han (HA 59-60)
 - (2) Kim Bo Eun (HA 59-60)
 - (3) Choi Chan Yung (HA 60-4)
 - (4) Kwak Won Soon (see above "C")
- F. It was voted to approve the extended study at no expense to the Korean Scholarship Fund of Dr. Hong Soon Kak (60-714) and Mr. Park Hi Kyung (60-716).
- G. It was voted to approve one year extended study at no expense to the Korean Scholarship Fund for Kim Chung Soon, only if this extra year will earn him his degree. (60-715)
- H. In view of the serious misunderstandings arising out of the present method of handling Korean Scholarship Funds by the Commission Student Office, it was voted urgently to request the Commission to confirm the following procedure:
- (1) All recipients of Korean Scholarship funds shall be selected by the Department of Cooperative Work.
 - (2) Normally, candidates shall be selected for one year's study, for which they shall be granted \$3000.00 for travel and other expenses. Candidates who attend the special English course at the University of Michigan (or its equivalent) shall be granted an extra \$500.00.
 - (3) Upon approval of a candidate, the Student Office shall be consulted on courses of study, selection of schools, etc. In the event that such consultation indicates that additional time or funds shall be needed, the request with full explanation shall be sent immediately to the Department of Cooperative Work for approval. All such requests for additional funds and extension of study must be in the hands of the Department of Cooperative work by April 1st.
 - (4) In principle, extension of study will not be granted except where the following conditions are met:
 - (a) The candidate is reasonably assured of obtaining a degree within the second year.
 - (b) The sponsoring institution in Korea approves the extension.
 - (c) There is no additional charge against the Korean Scholarship Fund except where authorized by the Department of Cooperative Work.

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- (5) No expenditures shall be made from Korean Scholarship Funds without specific authorization of the Department of Cooperative Work.

I. It was voted to approve the use of cablegrams where necessary to expedite these matters.

4. Korean Scholarship Candidates, 1961: It was voted to recommend the following candidates for Korean Scholarships for 1961:

- a. Na Ki Hwan (Pierson)
- b. Rhee Jong Sung (Yonsei)
- c. Kim Hi Son (Soong Sil H. S.)
- d. Choi Heung Jai (Severance)
- e. Kim Kwang Hyun (Andong)

However, in the event that the 1960 priority candidates cannot go abroad this year, they will automatically have priority over these candidates in 1961. (See 3. E. above)

5. Secondary Education Subsidy Lump Sum Policy: It was voted to request the High School Principals' Meeting this summer to discuss the question of granting the secondary school grant in a lump sum to one school each year, and to report to this Department before its next meeting in October.
6. Educational Policy Study Committee: It was voted to instruct the special study committee on educational policy to complete its work and report to the next meeting of the Department.

HA 60-24 REPORT OF THE PERSONNEL COMMITTEE: The following actions were taken:

1. Miss Ross' Assignment: After consultations with Miss Ross, it was voted that she continue to reside in Taegu (HA 60-16,3) but that she accept invitations to hold classes in the Andong area from time to time.
2. Mr. Worth's Assignment: It was voted to approve the loan of Mr. Worth to the Peabody Institute for two years.
3. Substitute for Mr. Worth: It was voted to request the Commission to send a substitute for Mr. Worth to Korea to teach in the Taegu schools for two years.
4. Worths' Residence: In view of the assurance of Taegu Station and the two schools there that they will not make demands on Mr. Worth's time, and in view of the benefit that Mrs. Worth's presence will be to the pre-school department of Keimyung College, it was voted to request the Peabody Institute to permit the Worths to reside in Taegu.
5. Dr. Baird's Departure: It was voted to express sincere regrets at the necessary departure of Dr. Baird and to request him to stay in Korea as long as possible.
6. Dr. Moffett's Work: In view of Dr. Moffett's election as Commission Representative, we recognize that his other work assignments will be dropped, but it was voted that Dr. Moffett give such time to Seminary teaching as can be arranged in line with his other duties.

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7. Dr. Clark's Assignment: In view of the request of the Commission, it was voted to change Dr. Clark's work assignment to read:
"Administrative Assistant to the Commission Representative; literary work; evangelistic work in Kyunggi Presbytery; teaching in Pierson Bible Institute; teaching in the Seminary."
8. Drs. Moffett and Clark Auditors at HDSEB: In view of their future duties, it was voted to invite Drs. Moffett and Clark to sit as auditors in the meeting of the Department.
9. Request for Sheldon transfer: It was voted to refuse the request of the General Assembly's Department of Youth Work (C.E.) to transfer Mr. Sheldon to Seoul for full-time work in that Department.

HA 60-25 REPORT OF THE RULES COMMITTEE: It was voted to approve the request of the Taejon Union Christian Service Center Board of Directors for ratification of certain amendments in the working of the Constitution of the Center. The amendments are:

Chapter 3, Article 11, b

Former reading: The Coordinator and Assistant Coordinator shall be elected by the Board and shall serve for a term of one year. They may be reelected.

New reading: The General Secretary and the Director and Vice-Director of the Christian Rural Life Institute shall be elected by the Board and shall serve for a term of three years. They may be reelected.

Chapter 4, Article 12

Former reading: The Board shall have two regular meetings annually, namely in spring and fall. Special meetings of the Board will be subject to the call of the Chairman upon request of 40% of the entire Board of Directors. At the fall meeting, the financial report of the preceding year shall be presented, and the proposed budgets for the succeeding year shall be presented and acted upon at the spring meeting. The election of Board officials will be held at the fall meeting.

New reading: The Board shall have two regular meetings annually, namely in January and July. Special meetings of the Board will be subject to the call of the Chairman upon the request of the Executive Committee or upon the written request of 40% of the entire Board of Directors. At the January meeting, the financial report of the preceding year shall be presented and acted upon. At the July meeting, Board officers shall be elected. At all meetings, progress reports shall be given.

HA 60-26 REPORT OF THE SOCIAL WORK COMMITTEE: The Committee's report was received and the following actions were taken:

- 1. Rural Medical Program: It was voted to grant \$1,900.00 (reverted back to the Social Work Committee from HA 60-15, e. because of a separate grant directly from the Commission) for developing a program of rural health, hygiene and first aid (HA 59-65, 4.) under the direction of the Medical Committee of this Department through the following:
 - a. Taejon Farm School
 - b. Andong, Pohang, and Chungju clinics
 - c. Mobile clinics in remote areas

- 2. Education of Rural Church Workers' Children: It was voted to divide the grant from the Commission for education of the children of rural church workers (HA 59-51, 4. e. - \$15,000 requested; \$10,000 granted) among the Presbyteries as follows:

- a. Kyunggi, Kyungan, Kyungpuk, Kyungdong each \$1,500.00
- b. Hannam, Choongpuk each 1,000.00
- c. Kangdong, Kangwon, Kyungjoong, Kyungsuh each 500.00

It was voted also to refer the questions of policy regarding the distribution of this money to each Area Department, to be determined according to the situation in each Area.

- 3. Summer Seminary Student Evangelism: It was voted to cancel action HA 60-14, 2. d. and to grant \$1,000.00 from relief for Seminary student summer evangelism to be divided as follows:

- a. Kyunggi, Kyungan, Kyungpuk, Kyungdong each \$150.00
- b. Hannam, Choongpuk each 100.00
- c. Kangdong, Kangwon, Kyungjoong, Kyungsuh each 50.00

- 4. Purchase of Tents: It was voted to grant \$1000.00 from relief to purchase tents for the use of churches split in this present emergency, to be distributed as follows:

- a. Taegu Area \$500.00
- b. Andong Area 300.00
- c. Seoul Area 200.00

- 5. Direct Relief Grants: The following direct relief grants were approved:

- a. Chungju Pum Ha Ri fire \$ 130.00
- b. General Assembly Old Folks Home 100.00
- c. Inchun Tabitha Widows' Home (constr.) 840.00
- d. Andong Old Folks Home (repair & food) 140.00
- e. Andong Hospital (medical charity) 700.00
- f. Kyungjoong B. I. (for theft Loss) 170.00
- g. Kyungsuh B. I. " " " 300.00
- h. Taegu Somang Won (repair) 350.00
- i. Andong Choong Ae Won (constr.) 350.00
- j. Taegu Taemyung Widows' Home (repair) 700.00
- k. Taegu Simmang Won " 300.00
- l. Taegu Sin Il Won " 600.00
- m. Taegu Old Folks' Home " 200.00
- n. Taegu West Gate Market fire 1,000.00

TOTAL \$5,880.00

- 6. National Church Workers' Conference: It was voted to grant \$2000.00 from relief for a National Church Workers' summer conference to be held under the auspices of the General Assembly in August.
- 7. Proposed Relief Estimates, 1961: It was voted to make the following request for relief from the One Great Hour of Sharing Offering, for the period from April 1, 1961 to March 31, 1962:
 - a. Basic Relief Budget:

(1) ROK Chaplains	\$24,000.
(2) Bible Clubs	24,000.
(3) Scholarship for Martyrs' Children	5,500.
(4) Medical Relief	12,000.
(5) Administration of Relief	3,500.
(6) General Relief	31,000.
(7) Scholarship for Rural Church Workers' Children	10,000.
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	\$110,000.00
 - b. Rehabilitation of Personnel:

(1) U. S. Scholarships	15,000.00
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 - c. Orphanage Supervision and Assistance:

(1) Salary and staff for one full-time missionary to work in this field according to a plan for use of the Berkan Bequest to be drawn up by the HDSEB for Commission approval.	10,000.00
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TOTAL	\$135,000.00

HA 60-27 REPORT OF THE FINANCE COMMITTEE: The Committee's report resulted in the following actions:

- 1. Taegu Night Seminary Request Tabled: It was voted to table the request from the Taegu Night Seminary for \$10,000. for land and \$40,000. for construction until the special study committee on educational policy makes its report at the October meeting.
- 2. Keisung High School request: It was voted to refer to the Commission Representative the special urgent request of Keisung High School for the immediate granting of its \$8,000. in the 5 year plan (no. 7. revised list) because of the damage suffered in the Westgate Market fire.
- 3. Reconciliation funds request: It was voted to refer all request for reconciliation funds (such as the Taegu Westgate Church and Seoul Seung Dong Church) to the General Assembly's Reconciliation Committee.
- 4. Youth Department (C.E.) requests: It was voted to refuse the request from the General Assembly Youth Department for an additional \$2000. work budget, because of lack of funds, and to reply to the request for \$20,000. for a Conference Center, that that item is no. 5 in the Five-Year Plan.
- 5. General Assembly Night Seminary request: It was voted to reply to the request for \$1,000. from the General Assembly Night Seminary that due to budget limitations, it is impossible to consider it.

June 28, 1960

6. Nonsan Chapel request: It was voted to refer the request for construction funds for the Nonsan Army Induction Center chapel to the Chaplains' Committee, with the recommendation that they find funds to grant this request.

7. Audit Reports: It was voted to accept the audit reports for Andong and Taegu Area Departments, and to make note of the following accounts as yet unreported. Until such audits are received, no further payments may be made.

a. Kyunggi Presbytery C. E.	\$ 112.50
b. Pierson Bible Institute	1,725.00
c. " " "	625.00
d. Hannam Presbytery scholarships (Country workers' children)	156.00
e. Kyunggi Presbytery (Seminary Student Summer Evangelism)	142.00
f. Kangwon Presbytery Forward Evangelism	50.00
g. Kangwon Presbytery Scholarships (Country workers' children)	130.00
h. Audio-visual account	1,500.00
i. Publication Fund (Kim Sangkwon)	900.00
j. Soon Hei Widows' Home	400.00
k. An Yang Old Folks' Home (Kim Sang Kwon)	700.00
l. Bible Clubs (DeCamp)	36,556.00
m. Chaplains (Clark)	26,275.95

8. Audio-visual Policy: It was voted to refer the matter of policy regarding the use of funds in the audio-visual account to the Evangelistic Committee of this Department beginning January 1, 1961.

9. New Property and Equipment Priority List (Five-year Plan): It was voted to have the Finance Committee make a complete re-evaluation of this list for next year. The present list, with corrections, was approved as follows:

a. Kyung Dong Bible Institute	\$ 40,000.
b. Kyung Suh Bible Institute	30,000.
c. Choong Pook High School	20,000.
d. General Assembly Printing Press	9,000.
e. Youth and Student Work Building	20,000.
f. Bible Club Improvement	16,000.
g. Keisung Academy	8,000.
h. Christian Museum	15,000.
i. Seminary Dormitory	41,000.
j. Taejon Farm Project, dormitory	4,000.
k. Keimyung College Music Hall	25,000.
l. Five Taegu Institutions Stabilization Project	50,000.
m. Four High Schools	80,000.
n. Audio-visual Mobile Unit	5,000.
o. Six Clinics	120,000.
p. Three low power transmitters	15,000.
q. Su Nam Church, Chungju	12,500.
r. Central Church, Andong	2,500.
s. NCC, HLKY, CLS Building	30,000.
t. Andong Bible Institute Expansion & Repairs	500.

June 23, 1960

- 10. 1961 Work Budget: It was voted to adopt the 1961 Field Work Budget Request as follows: (Column D priority requests are indicated by numbers in parentheses) See Appendix Number One -- attached.
- 11. Endowment Interest: It was voted to approve the distribution of endowment interest in 1960 as follows:

TOTAL GRANT		\$1,582.07
To General Assembly Theological Seminary, Pyongyang Theological Seminary	\$ 643.61	
To A. T. Pierson Memorial B. I.		587.90
To HDSEB Operating Funds, 1960, as per HA60-14,4		
Ella Arnott Davis, Fund	\$ 32.84	
Helen Marquis Memorial Fund	126.01	
Betsy P. Nichols Fund	32.09	
J. D. Wells Endowment (Training School for Christian Workers)	32.18	
J. D. Wells Memorial Fund	74.88	
	\$298.00	298.00
To Kyungsin Middle and High School, J. D. Wells Memorial Fund Balance		52.56
		\$1,582.07 \$1,582.07

HA 60-28 TIME AND PLACE OF NEXT MEETING: It was voted to hold the next meeting of the Department of Cooperative Work in Seoul, on October 4, 1960 at 2:00 P. M.

June 23, 1960

APPENDIX NUMBER ONE

KOREA MISSION

REQUEST FOR FIELD WORK APPROPRIATIONS FOR 1961

CLASS VI - CHURCH GENERAL, Grant to National Church (See Board Manual Art. 302(d))

Sub-Class A. Evangelistic & Church, including Union Work

ARFWE
or Col. D.

1. Church General

(a) National Christian Council	\$ 400.00	\$
(b) Korea Council of Christian Education	100.00	
(c) Korea Student Christian Movement	2,100.00	
(d) Taejon Union Christian Service Center	3,350.00	1,650. (2)
(e) Gen. Assembly Christian Education	1,110.00	1,500.
(f) Gen. Assembly Industrial Evangelism	1,000.00	1,000.
(g) Gen. Assembly Youth Work (C.E.)	1,325.00	1,350.
(h) ADSEB Expenses	200.00	800. (1)
	<u>\$ 9,585.00</u>	

2. Evangelistic

(a) Forward Evangelism, Men:

Han Nam Presbytery	\$450.00	
Kyungki Presbytery	450.00	
Choong Pook Presbytery	450.00	
Kyung An Presbytery	450.00	
Kyung Dong Presbytery	450.00	
Kyung Pook Presbytery	450.00	
Kyung Suh Presbytery	300.00	
Kyung Choong Presbytery	200.00	100.
Kang Won Presbytery	200.00	100.
Kang Dong Presbytery	200.00	100.
	<u>\$ 3,600.00</u>	

(b) Forward Evangelism, Women:

Han Nam Presbytery	150.00	150.
Kyungki "	150.00	150.
Choong Pook "	240.00	60.
Kyung An "	240.00	60.
Kyung Dong "	240.00	60.
Kyung Pook "	240.00	60.
Kyung Suh "	120.00	80.
Kyung Choong "	120.00	80.
Kang Won "		75.
Kang Dong "		75.
	<u>\$ 1,500.00</u>	

TOTAL

\$14,685.00

CLASS VI - CHURCH GENERAL (cont.) AM'T FORWARDED Sub-Class A. \$14,685.00Sub-Class B. Educational, incl. Union WorkARFWE1. Colleges

Yonsei	\$7,000.00	\$	
Keimyung			5,000. (6)
Soongsil			5,000. (7)
Women's College			5,000. (8)
	<u>\$ 7,000.00</u>		

2. General Assembly Seminary

\$7,500.00	
<u>\$ 7,500.00</u>	

3. Junior & Senior High Schools

Chungsin	\$1,300.00
Kyungsin	1,300.00
Keisung	1,300.00
Sirmyung	1,300.00
Andong	900.00
Soongsil	800.00
Taekwang	800.00
Soongui	800.00
Posung	800.00
	<u>\$ 9,300.00</u>

4. Bible Institutes

Pearson	\$1,425.00	
Choong Pook	2,625.00	
Kyung An	1,725.00	
Kyung Dong	875.00	125.
Kyung Pook	2,000.00	
Kyung Suh	875.00	125.
Short Term B. I.	500.00	500. (5)
	<u>\$10,025.00</u>	

5. Seminar for Christian School Teachers

\$ 652.00	
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6. Bible Clubs

\$ 177.00	
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TOTAL SUB-CLASS B,

\$34,654.00	\$34,654.00
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Sub-Class C. Medical, incl. Union Work

1. Taegu Hospital	\$7,500.00	3,000.
Severance Hospital	6,000.00	
2. Taegu Nurses' Training School	1,000.00	1,000.
Severance Nurses' Training School	1,000	1,000.
<u>TOTAL SUB-CLASS C.</u>	<u>\$15,500.00</u>	<u>\$15,500.00</u>

(Medical Work in Andong and Chungju)

2,000. (3)

Sub-Class D Literature, incl. Union Work

Christian Literature Society		\$ 1,000.00
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Sub-Class E. Audio-Visual, incl. Union Work

Television & films - Audio Visual Work		\$ 1,400.00	1,000
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TOTAL CLASS VI.

\$67,239.00

제 19 회 회 의 록

1960년 6월 28일 오후 2시에 안동선교부에서 본회 제 19회 회의가 열리다 설의돈 목사가 경건회를 인도하다

출석회원은 다음과 같다,

- | | | |
|------------|-------------|-----------------------|
| 서울지구 . . . | 한경직 (6 0) | 유호준 (6 1) |
| | 원일한 (6 2) | 감의도 (6 1) |
| 대구지구 . . . | 이상근 (6 2) | 신태식 (6 1) |
| | 부래몬 (6 2) | 안두화 (6 1) |
| 안동지구 . . . | 김광현 (6 0) | 우열성 (6 1) |
| 청주지구 . . . | 박종열 (6 1) | 도민희 (6 2) |
| 직책회원 . . . | 김세진 | 배의취 |
| 여자사업 . . . | 안수산 (6 0) | |
| 직무회원 . . . | 배민수 | 이기혁 |
| | 마포희열 | 설의돈 |
| 방 청 . . . | 마삼락 | 곽안전 (에이취,에이,60-24,8) |
| 결석회원 . . . | 김필례 (6 1) | |

전회회록을 채용하다

H.A. 60-20 공천부보고

다음과 같이 받기로하다

1. 뉴욕 선교본부 평신도사업부와의 연락하는일은 신태식 씨가 하기로 하다 .
2. 중앙협동사업부 본지구대표는 다음과 같이 선정하여 총회공천부에 추천하기로하다 .

한경직 김광현 신태식 임재수 배민수 김세진 감의도
 설의돈 안두화 원일한 배의취 마삼락 (부 권세열)

H.A. 60-21 현지대표보고

뉴욕선교본부에서 현지대표 배의취 박사 후임으로 마삼락 박사를 선정하고 사무인계서기는 스미스 배의취 마삼락 삼인이 협의 결정하기로 하였다는 보고는 받기로 하다

61년도 산업전도비는 본회전도부와 총회산업전도부에 마껴서 사업내용과 비용을정하여 뉴욕본부에 특별청원하기로 하다 (청원 내용은 영문회록 참조)

H.A. 60-23 교육부 보고

1. 신학교 신축위원의 청원에 의하여 신학교재단에서 허락되는대로 뉴욕선교본부에 동교 건축비로 \$32,000 (이미 받은 15,000 불 외) 을 태능 기지 팔때 까지 빌리기로 하다
2. 61년도 단기성경학교보조금은 경중 강원 강동 한남 울능도 5개 학교에 균일히 나누어 주기로하다
3. 장학금에 대하여

가) H.A. 60-12 이후 배박사와 뉴욕선교본부 학생사업 사무원 미쓰프로리 사이에 교환된 서신을 연구한바 다음과 같이 재 강조하기로하다

본협동부와 관계없는 학생에게 지출된 장학금이나 본협동사업부에서 결의 된대로 되지않은 학생에게 지출된 장학금은 인정치 않기로하다

(1) 따라서 주선애 에게지출된 \$ 743,21과 김덕렬 씨 에게 지출된 \$ 2,010,80 건은 1958년2월13일회록 2페이지 5단 결의에 의하여 본 협동사업부 예산에서의 지출을 인정할수없다

(2) 김호준 씨 에게 지출된 \$ 726,07 건은 그 개인의 미아노 구입을 위하여 소모된것이므로 본장학금 예산에서 지출함을 인정할수없다

(3) 이필숙 씨 에게 지출된 \$ 207,23 건은 그가 본회에서 추천한 장학생이아니요 여전도회 4년대회에 파송된 대표이므로 이를 장학금 예산에서 지출함을 인정할수없다

(4) 이병섭 씨 에게 지출된 \$ 590,10과 이손금 씨 에게 지출된 \$ 481,23 건은 이두사람이 모다 본회 추천 장학생이 아닐뿐 아니라 뉴욕본부에서 본협동사업부에 그들에 대

하여 문의한바도 없는 이들이므로 그에산지출을 (3) 인정할 수 없다

(5) 한명수 씨에게 지출한 \$ 3,000,00 건은 그를 추천한 기관에서 1년이상 유학함을 허락하지않혔고 또 내왕된 서신에 보면 본부 학생사업부에서도 그러한것을 안것이 분명한 대도 불구하고 지출된것임으로 이를인정할수없다

나) 위에 제지출 금액은 본협동사업부와 아무연락없이 지출된것 이므로 이를 본부에서 보상하여주기를 청원하기로하다

다) 한완석 씨 (H.A59-40) 와 곽원순 씨 (H.A59-60) 은 본협동사업부 예산으로 보내는 장학생이아니요 에큐메니칼 장학금으로 보낼 장학생 후보임을 뉴욕본부에 다시 알려 주기로 하다

라) 위에 양인중 곽원순 씨에 대하여서는 에큐메니칼 장학금이 없을 경우에는 본 협동사업부 장학금 60년도중에서 제4위로 넣기로하다

마) 본 협동사업부 장학금 우선권을 다음과 같이 제 강조하기로 하다

1 김태한 2 김보은 3 최찬영 4 곽원순

바) 뉴욕 본부결의 혼순각 (60-714) 박희경 (60-716) 양씨에 대하여서는 본협동사업부 장학예산에서 지출하지않고 뉴욕본부의 다른예산으로 장학케 함을 허락하기로하다

사) 김정수 씨에대한뉴욕 본부 결의 (60-715) 는 본 협동사업부 예산을 쓰지 않을뿐아니라 오는 일년안에 학위 얻을수있는 한에서 허락하기로하다

아) 뉴욕본부에서 장학금지출에 있어서 본 협동사업부와 이해를 달리하는바 적지않음으로 다음 제점을 강조하여허락하여주기를 뉴욕본부에 청원하기로하다

(1) 장학생은 모다 본 협동사업부가 택한다

(2) 보통으로 후보자는 1년만 년 \$ 3,000,00 허락하되 특별히 미쉬칸 대학에서 영어 과목을 공부하게 되면 \$ 500,00 을 더 받을수 있다

(3) 뉴욕 본부 학생부는 장학생의 취학학교등을 고섭한 후에 더 많은 장학금이 소요될 경우에는 자세한 설명서를 부쳐서 본 협동사업부에 허락을 얻어야 한다
이 청원은 4월 1일 까지 내어야 한다

(4) 원칙상 유학기간을 연장하는 데는 다음 제 조건을 갖추어야 한다

- 가) 다음 2년 에 학위 받을 가능성이 있을 것
- 나) 본국에 있는 추천 단체의 허락이 있을 것
- 다) 본 협동사업부 허락 없이 한국 장학금 예산 지출을 못한다

(5) 언젠든지 본 협동사업부 허락 없이 한국 장학금 예산 지출 못한다

자) 긴급 할 때는 전보 연락하기로 한다

4. 61년도 장학금 우선 순위

- 가) 나기환 (피어선) 나) 이종성 (연세)
- 다) 김희선 (송실) 라) 최흥재 (세브란스)
- 마) 김광현 (안동)

60년도 장학생에 못가게 되면 61년도 우선으로 가기로 한다

5. 중등교육보조비 지출 방법에 대하여는 관계고장회의에 수의하여 그 결과를 오는 10월 회의때에 반드시 보고하기로 하다

6. 제반 교육기관에 대한 문제에 대하여 오는 10월 회의때에 연구회 열기로 하다

P.A. 60-24 인사부 보고

1. 미쓰 로스 (P.A. 60-16, 3) 는 본인과 고섭한 결과 대구에 거주하면서 때때로 안동에 순회하기로 하다
2. 오천혜 씨는 피바디 학원에 2년간 빌려주기로 하다
3. 오천혜 씨 대로 대구학교에 영어선생 보내줄 것을 뉴욕 본부에 청원하기로 하다
4. 오천혜 씨 가족은 대구에 거주할 것을 피바디 학원에 청원

하기로 하다

5. 뉴욕 본부 결정대로 할수밖에 없으나 백박사가 할수있는데로 오래동안 한국에서 시무해 주기를 요청하기로하다
6. 마삼락 박사는 현지대표로서 다른일을 겸직키 어려우나 신학교 교수 일의 필요상 시간허락 되는되로 교수시간 맡음을 허락하기로 하다
7. 곽안전박사는 지난 4월에 분담한 사무외에 뉴욕본부지시대로 본선교부 사무담임으로 시무케하기로하다
8. 이상 결정에 따라서 마 곽 양박사를 본협동사업부 회의에 방청으로 초대하기로하다
9. 총회면려부에서 설의돈목사를 동부 전입협동총무로 서울에 거주케 하여달라는 청원은 거절하기로하다

H.A. 60-25 규칙부 보고

다음과 같이 받기로 하다

1. 대전기독교연합봉사회 규칙 변경승인청원의건은 허락하기로하다
(별지 영문회의록 참조)

H.A. 60-26 사회부 보고

다음과 같이 받기로 하다

1. 농촌교역자자녀장학금으로 나누기로한 H.A.60-15,마. 의 ₩ 1,900,00 은 H.A. 59-65,4 에 결의된 농촌보건위생 계몽사업에 다음과 같이 쓰기로하고 본회의로부에 마껴서 실행하기로 하다

- 가) 대전농민학원
- 나) 안동 로향 청주 진료소
- 다) 무의촌 무료치료반

2. H.A. 59-51,마. 에 농촌교역자자랑학금으로 청원한 ₩ 15,000,00 은 뉴욕 본부에서 ₩ 10,000,00 허락되었음으로 이를 다음과 같이 각 노회에 나누기로하다

경기	경북	경안	경동	각 ₩ 1,500,00	합 ₩ 6,000,00
한남	충북			각 ₩ 1,000,00	₩ 2,000,00
경서	경중	강원	강동	각 ₩ 500,00	₩ 2,000,00
					₩ 10,000,00

위의 장학금 분배 방법은 각 지구협동사업부에서 그 지구사정에 따라서 하기로 하다

3. 하기신학생 전도비를 위하여 결의된 H.A. 60-14,2,라. 는 이를 떼기하고 일반구제비에서 다음과 같이 나누기로 하다

경기	경북	경안	경동	각 ₩	150,00	합 ₩600,00
한남	충북			"	100,00	200,00
경서	경중	강원	강동	"	50,00	200,00
						1,000,00

4. 일반구제비에서 ₩ 1,000,00 을 내어서 분렬된 교회의 수습을 위하여 천막을 구입하기로 하고 이를 다음과 같이 나누기로 하다

대구지구 50퍼센트 안동지구 30퍼센트
 서울지구 20퍼센트

5. 다음과 같이 구제비를 지출 하기로 하다

청주범하리 주택화제	₩ 130,00
총회원로원수리및의료비	100,00
서울 다비다모자원가옥구입	840,00
안동성로원수리및양곡	140,00
총애원사증축농지구입	350,00
병원구제치료	700,00
경중성경학원도난비품구입	170,00
대구경서성경학원도난비품구입	300,00
소망원수리	350,00
대명모자원수리	700,00
신망원수리	300,00
신일원수리	600,00
성로원수리	200,00
서문시장화제구제	1,000,00
5,880,00	

6. 총회고역자수양회비로 ₩ 2,000,00

7. 1961년 4월 1일 - 1962년 3월 31일 간 구제예산을 다음과

같이 청원하기를 하다

가) 기본 구제 예산

알오케 군목	₩ 24,000,00
성경구락부	24,000,00
순교자자녀장학금	5,500,00
의료구제비	12,000,00
구제사업관리비	3,500,00
일반구제비	31,000,00
농촌교역자자녀장학금	10,000,00

나) 미국유학장학금 15,000,00

다) 고아원 감독 및 원조

전임선교사 1인 생활비 및 사무비	10,000,00
	<hr/> 135,000,00

H.A. 60-27 재정부 보고

다음과 같이 받기로 하다

1. 대구장노회신학교 건축기지대 ₩ 10,000,00 과 건축비 ₩40,000,00 보조청원의건은 본회 교육연구회 보고 있을때까지 보류하기로 하다
2. 계성학교 화제응급처리키 위하여 5계년계획에 든 ₩ 8,000,00 을 빨리 받을수있도록 하여달라는 청원은 배의취 박사에게 의탁하기로 하다
3. 승동교회와 대구서문교회 수습비 청원의건은 모든 수습건과 함께 총회수습위원회에 마끼기로하다
4. 총회 면려부장에게서온 청원의건
 - 가) 사업비보조금 ₩ 2,000,00 청원은 예산이 없음으로 거절하고
 - 나) 씨이수양관 건축기금 ₩ 20,000,00 청원건은 임의 5개년 계획 5번에 편입되어있음으로 알려주기로하다
5. 총회 야간신학교의 ₩ 1,000,00 보조청원건은 재정상 불가능함을 알려주기로하다
5. 논산훈련소 군인교회당 보조청원건은 군목위원회에 처리해줄것

을 의뢰 하기로하다

7. 대구 와 안동지구 에 감사보고 를 받기로 하고 현재까지 작년 감사보고 하지아니한 기관은 그 보고가 있을때까지 언직에 의하여 본 협동사업부 보조를 받지 못하기로하다

그 기관 이름은 다음과 같다

- 1 경기노회면려부 2 피어선성경학원
- 3 한남노회농촌고역자자녀장학금 4 경기노회하기신학생전도비
- 5 강원노회개척전도비 6 강원노회농촌고역자자녀장학금
- 7 음영위원회 8 출판비 (김상권씨 관계)
- 9 순혜원 10 안양 원로원
- 11 성경구락부 12 군목위원회

8. 시청각 사업비 분배 방법은 1961년 1월 1일 부터 본전도 부에 일임하여 책정하기로 하다

9. 5개년 계획에 대하여

가) 별지 영문회록 순위대로 위선 고치기로하다

나) 이를 래년 회의때까지 재정부에서 완전히 재평가해 내기로 하다

10. 61년도 예산안은 다음과 같이 세워 뉴욕본부에 청원하기로 하다 (예산안은 별지 영문회록 랍조)

11. 1960년도 기본금 이자는 다음과 같이 나누기로 하다

총액	\$ 1,582,07
총회신학교 (평양신학교조)	\$ 643,61
피어선기림기금에	587,90
1960년도협동사업부운영기금으로	298,00
(H.A. 60-14,4다.)	
이 에 이 때비스기금조	\$32,84
헤렌 말퀴스기림기금조	126,01
삐 피 니콜스기금조	32,09
째 띠 웰스학교자금조	32,18

(9)

째 띠 웰스 기금 조

74,88
298,00

경신 학교 (째 띠 웰스 기렘기금 잔 고)

. 52,56
1,582,07

H.A. 60-28 래 회 는 1 0 월 8 일 오후 2 시 서울 서 목 히 기 로 하 다

회 장 의 인 도 로 기 도 하 고 2 9 일 1 2 시 에 폐 회 하 다

회 장 한 경 직

서 기 김 광 현

Minutes
Korean Presbyterian Church-United Presbyterian Church U.S.A.
Department of Cooperative Work
April 6-7, 1960

The Department of Cooperative Work of the Korean Presbyterian Church in the Zone of the United Presbyterian Church U.S.A. met in the C.L.S. Board Room at 9:00 a.m. on April 6, 1960. The Chairman, Dr. Han, Kyung Chik, led the opening devotions and Elder Synn, Tai Sik led in prayer.

Those present were: from Seoul Area Cooperative Work Department - Han, Kyung Chik ('60); E. O. DeCamp ('61); Yu, Ho Choon ('61); Horace Underwood ('62); from Taegu Area Cooperative Work Department - Synn, Tai Sik ('61); Edward Adams ('61); Lee, Sang Keun ('62); Raymond Provost ('62); from Andong Area Cooperative Work Department - Kim, Kwang Hyun ('60); S. R. Wilson, ('61); from Chungju Area Cooperative Work Department - Pak, Chong Lyul ('61); Minnie Davie ('62); Ex Officio - Ahn, Kwang Kook (sub. for Kim Sei Jin); R. H. Baird; Women's Work Representatives: Mrs. Edward Adams ('60); Mrs. Pilley Kim Choi ('61); Technical Advisors: Howard F. Moffett ('60); Benjamin Sheldon ('60); Pai, Min Soo ('60); Lee, Ki Hyuk ('60).

The minutes of the last meeting were approved.

HA 60-11 REPORT OF THE EVANGELISTIC COMMITTEE: The Evangelistic Committee's report was received and the following actions were taken:

1. In regard to the Advisory Study Committee of 15, it was voted to have the proposals and reports translated and circulated among all the area Departments asking them to have a consultation with as wide as possible representation and to report in written form all results of such consultations and conferences to the Evangelistic Committee, which will prepare a report for consideration at a special conference at the regular Fall meeting of the Department.
2. In regard to the request from the Industrial Evangelism Committee of General Assembly, it was voted
 - a. Not to approve the request for the transfer of the Rev. Robert Urquhart to full-time industrial evangelism work, and
 - b. To table the request for extra funds for certain special projects under the direction of the Industrial Evangelism Committee until the July meeting.
3. It was voted to allow each Area Department to use the Forward Evangelism funds for 1960 for reconciliation expenses, if they desire to.

HA 60-12 REPORT OF THE EDUCATIONAL COMMITTEE: The following actions were taken as result of the Committee's report:

1. It was voted to receive the report of the Bible Institute Study Committee and to re-refer it to the Educational Committee, instructing them to make a thorough study of all matters relative to the educational institutions (including Bible Institutes and Bible Clubs) and to present a report for the consideration of the entire Department in July.
2. In reference to Miss Parkinson's memo to Dr. Little dated February 26, 1960, it was voted to inform the Commission that,

- a. This Department allows \$3,000. per student for study and transportation.
- b. A student may apply to this Department for permission to stay a second year,
- c. Any applicants for additional sums or intended study must be submitted individually, with justification. In the future these requests must be received in time for the April meeting of the Department or they cannot be considered,
- d. No expenditure of Scholarship Funds is allowed without specific authorization of this Department.
- e. According to the commitments previously made by this Department, there are adequate funds for the approved grants for Kim, Bo Eun; Kim, Tai Han; Choe, Chan Yung; and Miss Kwak and this provision is continuing.
- f. The sums indicated in part B of Miss Parkinson's memo have not been approved by this Department and cannot be a charge against the Korean Scholarship account,
- g. If the students listed in part C of the aforementioned memo apply for a second year, the extension may be granted by the Educational Committee, provided,
 - (1) they can earn a degree in that time, and
 - (2) they can complete their studies within the original grant.

3. In reply to Andong's requests,

- a. That the Sam Song Junior High School (Kyung Joong Presbytery) be included in the basic budget for an annual subsidy, it was voted that as our basic policy so far has been to support only one boys' and one girls' academy in each area, we cannot make such a grant.
- b. That the Yung Kwang High School receive \$10,000. for building expense it was voted that we inform Yung Kwang High School that there is no immediate hope of receiving any funds from the 5 Year Plan in the near future, so we cannot grant this request, but that if on further study it is desirable to use the Secondary Educational Grant annually in a lump sum, this request may be reconsidered at that time.

HA 60-13 REPORT OF THE MEDICAL COMMITTEE

1. It was voted to approve the designation of two of the six clinics listed in the Five Year Plan (item no. 17, revised list) as Kyungju and Yungju and instruct the Medical Committee to work out the details.

HA 60-14 REPORT OF THE FINANCE COMMITTEE: The following actions were taken:

1. It was voted to allow the Finance Committee to prepare a preliminary asking budget to be sent to the Commission (before July meeting), reserving the right to make final changes at the regular July meeting of the Department.

3. In reply to Chungju's requests,

- a. It was voted to table the question of switching the priority positions of the Chungju Su Nam Church and High School in the 5 Year Plan,
- b. It was voted to return the request for building funds for the Mok Hae Ri Church at the site of the new fertilizer plant,
- c. It was voted to return the request for funds for paying Miss Davie's co-worker's salary during the former's furlough,
- d. It was voted to approve the request for summer seminary student evangelist funds, not only for Chungju area, but also for all areas, according to the same percentages in HA 59-34,1, to be taken from relief funds.

3. In reply to Taegu's request that \$4,000., or 10% of the amount listed in the 5 Year Plan, for the Kyungju Bible Institute be granted now, it was voted to inform them that, as in the case of the Yung Kwang High School, (HA 60-12,3 b.) if on further study it is desirable to use the secondary Educational Grant annually in a lump sum, this request may be considered at that time.

4. It was voted that the 1960 Budget adjustments be made as follows:

a. that the 1960 \$1,000. reduction in Basic Grant come from			
I. 5. Television and Films Audio Visual		\$ 100.00	
I. 7. Presbyterian Publication Fund		900.00	\$ 1,000.
		<u> </u>	
b. that the 1960 \$1,023. reduction in Advanced program come from			
II. 4. Education of Country workers children		1,000.00	
II. 5.a Seminar for Secondary School teachers		23.00	\$ 1,023.
		<u> </u>	
c. that the 1960 \$3,623. reduction in Advanced program come from			
III. 1. Kyung Nam Bible Institute		475.00	
Kyung Puk Bible Institute		300.00	
Pierson Bible Institute		300.00	
I. 9. Industrial Evangelism		1,000.00	
IV. Taegu Hospital		500.00	
IV. Severance Hospital		750.00	
<u>Endowment interest (general item)</u>		298.00	\$ 3,623
		<u>\$5,646.00</u>	\$ 5,646

(See Attached Sheet #1 for actual distribution 1960 Grant)

5. a. It was voted to request the Commission for a total of \$15,000. (including the \$3,000. already received) for a reconciliation funds for 1960. It was further voted to request an additional \$7,500. for 1961.
- b. It was voted to ask the Chairman, Dr. Han, to present this request personally to the Commission (while in the U.S.) and strongly to encourage its approval.

HA 60-15 REPORT OF THE SOCIAL WORK COMMITTEE:

1. It was voted to refer the request of the chairman of General Assembly's relief committee, Wee Du Chan concerning the Old Folk's Home and other relief agencies to the Seoul Area Department, instructing them to investigate the situation and report to the July meeting.

2. In regard to Taegu's requests for
 - a. the Chun Kwang Orphanage for \$500. - voted that we inform them that until the registration is properly done, we cannot consider the request.
 - b. the Sung San Bethany Home to be recommended to World Vision, Inc. - voted that we inform them that when their registration is completed according to our regulations, we will be happy to recommend them.

3. It was voted to divide the 1st quarter 1960 relief grant of \$3,300. as follows:
 - a. Taegu Sung No Won - maintenance \$ 70.
 - b. Taegu Sin Ae Baby Fold - repairs 230.
 - c. Taegu Ae Mang Orphanage - construction 600.
 - d. Andong rural leaders animal husbandry project 500. (revolving fund)
 - e. Rural ~~leaders~~ ^{church workers} children's educational fund 1,900.

(divided as follows)

(Kyunggi, Kyungpook, Kyungan, Kyungdong	each	275.00	1500	=	6000
(Hannam, Choongbook	each	200.00	1000	=	2000
(Kyungsoh, Kyungjoong, Kangdong, Kangwon	each	100.00	500	=	2000
					10000

4. In regard to the petition submitted by a group of Presbyterian institution superintendents related to World Vision, Inc. that we change the regulations regarding registration of these institutions (HA 59-51,5), it was voted to reply that since the regulations appear to be working well, we see no reason to change them. It was further voted to inform World Vision, Inc. of our decision.

HA 60-16 REPORT OF THE PERSONNEL COMMITTEE:

1. It was voted to approve the following apportionment of work for each mission related to this department:

Andong:

 - Rev. S. R. Wilson - Kyung Choong Presbytery general evangelism, Bible Institute teaching, Bible Club advisor, High School teaching and general education advisor.
 - Mrs. S. R. Wilson - Language study, relief distribution, high school teaching, teaching missionary children.
 - Rev. B. E. Sheldon - Kyung An Presbytery general evangelism; Andong area student work, Bible Institute leadership, High School teaching.
 - Mrs. B. E. Sheldon - Language study, relief work, Andong Clinic nursing leadership.
 - Rev. R. E. Shearer - Kang Dong Presbytery general evangelism, social welfare leadership, language study.
 - Mrs. R. E. Shearer - Language study, contact with women's organizations, nursing leadership.

Chungju

 - Miss Minnie C. Davie - On furlough.
 - Rev. J. T. Underwood - Rural Evangelism, Bible Institute Teaching, Relief work.
 - Mrs. J. T. Underwood - Bible Institute Music Teaching, Helping with Local Church Choirs.

April 6-7, 1960

- Rev. K. W. Spencer - Rural Evangelism, Audio-Visual Evangelism.
 Mrs. K. W. Spencer - Assisting in Prison Work, Women's Work.
 Mr. P.A. Kingsbury - Work in Union Christian Service Center,
 Teaching (2 days) in Chungju Bible Institute.
 Mrs. P.A. Kingsbury - Assisting in Work of Union Christian Service
 Center.

Seoul:

- Rev. F. Kinsler - Teaching in Seminary, director Bible Club work,
 preaching in City and Inchon Districts;
 advisor ROK Chaplains' Service.
 Mrs. F. Kinsler - Relief work for widows and Bible Clubs,
 teaching English in Seminary, Visiting churches
 with Dr. Kinsler, work in Sung Do Church.
 Rev. Harold Voelkel - Teaching in Soongsil College and Pierson Bible
 Institute, country evangelism in Han Nam
 Presbytery. Work among former P.O.W.'s, prison
 evangelism.
 Mrs. Harold Voelkel - Teaching English and English Bible in Chungsin^{Posun}
 Girls Schools; prison evangelism; work in Yung
 Nak Church, Work among Church women.
 Rev. Allen Clark - Literary Work; evangelistic work in Kyungki
 Presbytery; teaching in Pierson Bible Institut
 teaching in the Seminary.
 Mrs. Allen Clark - Teaching in Seoul Foreign School, social
 welfare work with orphans, work at HLKY
 Radio Station.
 Rev. E. O. DeCamp - Director and promotion of Radio Network;
 evangelistic work in Kyungki Presbytery.
 Mrs. E. O. DeCamp - Part-time nursing in Severance Hospital;
 visiting churches with Mr. DeCamp; work in
 Haebang Church.
 Mr. Horace Underwood - Teaching and administrative work in Yonsei
 University; Elder in Sae Mun An Church.
 Mrs. Horace Underwood - Teaching in Yonsei University; work with
 faculty wives; Christian Home and Family
 Life; Educational work in Rehabilitation
 Center for Crippled Children, work in Sae
 Mun An Church.
 Rev. P. van Lierop - On furlough.
 Mrs. P. van Lierop - On furlough.
 Miss Marion Shaw - Secretary to the Commission Representative;
 deaconess in See Seng Church.
 Dr. Kenneth Scott - Medical Officer; Teaching Yonsei Medical
 College and work in Severance Hospital;
 C.W.S. T.B. program; Sunday Korean Church
 contact;
 Mrs. Kenneth Scott - Administration Rehabilitation Center for
 Crippled Children; Social Welfare Work;
 Sunday Church contact.
 Rev. S.H. Moffett - Teaching in General Assembly Seminary and
 Evangelistic work in Kyungki Presbytery.
 Mrs. S.H. Moffett - Language Study, teaching at Women's College;
 Sunday Church contact.

- Rev. K.J.Foreman - Rural Evangelism in Han Nam and membership in Kang Won Presbyteries; teaching in Bible Institute.
- Mrs. K.J.Foreman - Women's Work, teaching in Chungsin Girl's School, work in Song Dong Church.
- Miss Helen McClain - Chinese Church work throughout Korea.
- Dr. and Mrs. L.Hindman - (Special Assignment) Work with U.S. Servicemen.
- Dr. J.C.Robinson - Language Study.
- Mrs.J.C.Robinson - Language Study.
- Dr. E. J. Frei - Treasurer.
- Mrs. E. J. Frei - Assisting the Treasurer.
- Rev. Dale Robb - (Special Assignment) K.S.C.M. student evangelism.
- Mrs. Dale Robb - Helping at the Crippled Children's Sanitarium.

Taegu:

- Rev. Edward Adams - President Keimyung Christian College, Evangelistic Work.
- Mrs. Edward Adams - Teaching Keimyung Christian College.
- Miss Lilian Ross - Rural Evangelism, Bible classes
- Miss Katherine Clark-Teaching in Bible Institute, Country itineration, Young People's Work.
- Dr. H.F.Moffett - Superintendent Presbyterian Medical Center, Superintendent Leprosarium, Medical Officer.
- Mrs.H.F.Moffett - Teaching in School of Nursing and Medical Technology, Assisting in Hospital, language study.
- Rev. R. F. Rice - Evangelistic work and Bible Institute teaching in Kyung Suh Presbytery, Literary Work, Orphan and Relief Work.
- Mrs. R. F. Rice - Language study, Teaching Keimyung Christian College, Relief Work.
- Rev. R. C. Provost - Bible Institute teaching and Evangelistic work in Kyung Dong Presbytery.
- Mrs. R. C. Provost - Teaching in School of Nursing, Assisting in the Hospital.
- Rev. W. A. Grubb - Rural Evangelism in Kyung Puk Presbytery, Student and Young People's Work, Teaching in Keimyung Christian College.
- Mrs. W. A. Grubb - Language study, Physical Therapy and work in Amputee Center.
- Rev. R. C. Urquhart- Industrial Evangelism, Teaching in the Bible Institute, Evangelistic work in Kyung Puk Presbytery.
- Mrs. R. C. Urquhart- Bible Institute Teaching, Kindergarten Work.
- Mr. George Worth - Teaching in Keisung Boy's Academy and Keimyung Christian College.
- Mrs.George Worth - Teaching in Keimyung Christian College, Kindergarten Work.
- Miss Althea Cherry - Secretarial Work in the Presbyterian Hospital, language study.
- Rev. W. Radcliffe - Language Study.
- Mrs. W. Radcliffe - Language Study.
- Dr. J. Sibley - Language Study.
- Mrs. J.Sibley - Language Study
- Miss K. Cowan - Supervisor of Nursing in Children's Hospital Language Study, teaching in School of Nursing and technology, Orphan Work.

2. It was voted to approve the following preferred order of new workers:

- (1) Andong - Woman for Bible Institute Teaching and Women's Work (Ross)
- (2) Mission- Treasurer
- (3) Seoul - Woman Bible Institute Teaching and Women's Work
- (4) Seoul - Evangelistic Couple for Kangwon
- (5) Taegu - Woman for Evangelism
- (6) Mission- Women's College Teacher
- (7) Chungju- Evangelistic Couple
- (8) Taegu - Nurse
- (9) Seoul - Woman for Roving Director of Christian Education and
Presbyterial Work
- (10) Chungju- Young People's Worker
- (11) Andong - Nurse
- (12) Andong - Evangelistic Couple
- (13) Chungju- Nurse
- (14) Taegu - Evangelistic Couple
- (15) Mission- Soongsil College Teacher
- (16) Seoul - High School Teacher - Man or Couple
- (17) Seoul - Nurse
- (18) Taegu - Woman Teacher for Sin Myung Academy
- (19) Seoul - Evangelistic Couple
- (20) Chungju- Woman for Rural Leadership Training
- (21) Taegu - Nurse
- (22) Seoul - Woman Teacher for High Schools
- (23) Seoul - Student Evangelistic Worker

3. It was voted that, if after consultation with her and she is agreeable, Miss Lilian Ross shall be transferred upon return from furlough to Andong.

HA 60-17 RURAL WORK STUDY COMMITTEE: It was voted to set up a special committee composed of Richard H. Baird, Lee, Sang Keun, Lee, Ki Hyuk; and Pai, Minsoo to report in July to this Department on the matter of a rural work committee.

HA 60-18 BIBLE CLUB AND CHAPLAIN FUNDS: It was voted to inform the responsible committee or organization in charge of dispensing Bible Club and Chaplain. funds that it is the policy of this Department to approve the use of these funds only for those who actively endorse our General Assembly, and to direct those responsible to see that this policy is carried out.

HA 60-19 TIME AND PLACE OF NEXT MEETING: It was voted to hold the next meeting on Tuesday, June 28th in Andong.

1960 Work Budget
(actual division)

I. Evangelism Beyond the Church

1. General	<u>Basic Grant</u>	<u>Advance Program</u>	<u>Union Work</u>	<u>Total</u>
Forward Evangelism - men				
a. Han Nam Presbytery	\$450.			\$ 450.
b. Kyungki "	450.			450.
c. Choong Puk "	450.			450.
d. Kyung An "	450.			450.
e. Kyung Dong "	450.			450.
f. Kyung Puk "	450.			450.
g. Kyung Suh "	300.			300.
h. Kyung Choong "	300.			300.
i. Kang Won "	200.			200.
j. Kang Dong "	200.			200.

See HA59-62

Forward Evangelism - women

a. Han Nam Presbytery	150.			150.
b. Kyungki "	150.			150.
c. Choong Puk "	240.			240.
d. Kyung An "	240.			240.
e. Kyung Dong "	240.			240.
f. Kyung Puk "	240.			240.
g. Kyung Suh "	120.			120.
h. Kyung Choong "	120.			120.

5. Television and Films

Audio Visual	1,400.			1,400.
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7. Christian Literature

General Assembly Christian Education	1,110.			1,110.
Christian Literature Soc.			1,000.	1,000.

8. An Evangelistic Approach
to Youth

a. Young Peoples' & Students Work	1,325.			1,325.
b. Student Evangeliam	775.	1,325.		2,100.

9. Industrial Evangelism

Industrial	1,000.			1,000.
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10. Rural - Taejon Farm Proj.		350.	3,000.	3,350.
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II. Recruiting, Training and Use of Leaders

1. Theological Education				
General Assembly Seminary	5,000.	2,500.		7,500.

	<u>Basic Grant</u>	<u>Advance Program</u>	<u>Union Work</u>	<u>Total</u>
5. General Education				
a. Secondary - High School				
Chungsin High School	1,000.	300.		1,300.
Kyungsin " "	1,000.	300.		1,300.
Chungju " "	600.	300.		900.
Keisung " "	1,000.	300.		1,300.
Sinmyung " "	1,000.	300.		1,300.
Kyung An " "	300.	150.		450.
Yungkwang " "	300.	150.		450.
Soongsil " "	500.	300.		800.
Taekwang " "	500.	300.		800.
Soongui " "	500.	300.		800.
Posung " "	500.	300.		800.
Seminar for Secondary School Teachers		652.		652.
b. Higher - Colleges				
Yonsei University			7,000.	7,000.
c. Bible Clubs				
	225.			225.
d. Taegu Nurses School				
Severance " "	1,000.		1,000.	1,000.
III. <u>Undergirding the Life of the Church</u>				
1. Developing Leadership in the Local Church				
Pierson Bible Institute	1,200.	225.		1,425.
Choong Puk " "	1,200.	525.		1,725.
Kyung An " "	1,000.	725.		1,725.
Kyung Dong " "	750.	125.		875.
Kyung Puk " "	1,750.	250.		2,000.
Kyung Suh " "	500.	375.		875.
Short Term " Institutes	500.			500.
IV. <u>The Mission to the Community</u>				
Medical Service				
Taegu Hospital	2,000.	5,500.		7,500.
Severance Hospital		5,250.	1,000.	6,250.
V. <u>Administration</u>				
1. National Christian Council	400.			400.
2. Expense Church-Mission Conf.	200.			200.
3. Korea Council Chr. Educ.	100.			100.
Total	32,410.	22,127.	13,000.	67,537. = cut of \$5,348
Commission grant for 1960 =	33,710.	20,529.	13,000.	67,239.
Taken from Endowment Interest				298.
Actually distributed by HDSEB in 1960				67,537. 298 5,646

Apr. 15th, 1960

제 18 회 회 의 록

1960년 4월 6일 오전 9시에 서울기독교서회 회의실에서 본회 제 18회 회의가 열린다. 회장이 경건회를 인도하다.

출석회원은 다음과 같다,

- | | | |
|------------|----------|-----------|
| 서울지구 . . . | 한경직 (60) | 유호준 (61) |
| | 엄일한 (62) | 감의도 (61) |
| 대구지구 . . . | 이상근 (62) | 신태식 (61) |
| | 부태몬 (62) | 안두화 (61) |
| 안동지구 . . . | 김광현 (60) | 우열성 (61) |
| 천주지구 . . . | 박종렬 (61) | 도민희 (62) |
| 직책위원 . . . | 배외취 | 김세진 대 안광국 |
| 어사사업 . . . | 안수산 (60) | 김필래 (61) |
| 작무위원 . . . | 마르화결 설의돈 | 배민수 이기혁 |

전회회록을 채용하기로 하다.

H.A.60-11 전도부 보고는 다음과 같이 받다

1. 뉴욕본부에서 보내온 15인 자문연구위원회 보고는 번역하여 각 지구에 돌려 널리 연구케 한후에 오는 10월 회의때 연구회 하기로 하다
2. 총회 산업전도부에서 청원한
 - 가) 억커드선교사 서울 이주건은 부결하고
 - 나) 사업비 1만불 청원건은 7월회의때 까지 보류하기로 하다
3. 금년도 개척전도비를 교회수습비로 사용함을 허락하기로 하다

H.A.60-12 교육부 보고는 다음과 같이 받다

1. 성경학교연구회 보고는 받고 이를 다시 전반교육기관

(상경구락부 포함) 에 관한 문제와 함께 교육부에 마껴서 연구
구체 한 후에 7월 회의때 연구회 하기로 하다

2 . 유 . 에스 . 장학금 대하여 다음과 같이 뉴욕본부에 통고하기로
하다

가) 본회는 각장학생에게 학비와 여비 합해서 3 . 000불
만 허락함

나) 장학생은 본회의 허락을 얻어야 1년간 더 유학할수있음

다) 유학 연기청원자는 개별적으로 그이유와 소요금액을
본회에 청원하여야함 . 그리고 이청원서는 고려하기위하여
4월 회의진으로 내어야함

라) 본부는 본회허락없이 장학금 허락할수없음

마) 본회는 이미 허락한 김보은 , 김태한 , 최찬영 , 과경수를
위한 장학금이 있는줄 암

바) 1960년 2월 26일 미쓰파킨션, 어. 리틀박사에게 보낸
메모 " 비 " 항에 지출된 금액은 본회로서는 허락한 일이
없으며 또 한국장학금에서 사용할수없음

사) 전기 메모 " 씨 " 항의 제학생은 다음 조건안에서 1년간
연기청원 할수 있음

(1) 1년내에 학위 얻을수 있을것

(2) 본래 허락된 금액안에서 공부 마칠수 있을것

3 . 안동지구에서 청원한

가) 삼성중학 경상비 보조 청원건은 지금까지 각지구에 있는
남녀 각 1개교에만 보조하는 정책이었으므로 이를 거절
하기로 하다

나) 영광고등학교 건축비 청원건중

(1) 5개년계획에 든것을 빨리 나오도록 하여 달라는

청원은 당분간 희망이 없으므로 불가능하며
(2) 각 학교에 보조하는 경상비 1년분을 모두어 달라는
청원건은 이에대한 정책이 선다음에 재고 하기로하다

H.A. 60 - 13 의료부 보고는 다음과 같이 받다

5개년 계획에 들어있는 진료소 6개소 중에 2개소를 경주와 영주에 설치하기로 하고 의료사업부에 마껴서 적절히 하기로 하다

H.A. 60 - 14 재정부 보고는 다음과 같이 받다

1. 본회 1961년도 예산은 금년도 예산 총액한도내에서 이를 재정부에서 새목을 편성하여 7월회의때 내어놓기로 하다
2. 청주지구에서 청원한
 - 가) 5개년 계획에 든 충북고등학교건과 서남교회건의 번호 변경청원건은 7월회의때까지 보류하기로하다
 - 나) 충주 목행리 교회당 건축보조비 청원건은 반려하기로하다
 - 다) 하기 신학생 전도비 청원건은 청주지구에만아니고 각 지구에 작년대로 (에이취. 에이. 59-34, 1) 구제비에 서보조하기로하다
3. 대구지구에서 청원한
경동성경학교 기지구입을 위하여 5개년 계획에있는 4만불중에서 위선 4천불을 특별히 청원하여 달라는 건은 각학교에 보조하는 경상비연구위원회에 마껴서 영광학교와 함께 고려하기로하다
4. 1960년도 본회예산이 5,000불 삭감되었으므로 이를 다음과 같이 각비에서 삭감하기로 하다

음영사업비	1 0 0
출판비	9 0 0
농촌교역자자녀장학비	1 . 0 0 0
중등 고원수양비	2 3
경남성경학원비	4 7 5
경북성경학원비	3 0 0
미어선성경학원비	3 0 0
산업전도비	1 . 0 0 0
대구병원	5 0 0
세브란스병원	7 5 0
기본금이자	2 9 8

계 5 , 6 4 6 불

(삭감명세서는 첨부한 제 3 호별지 - 영문별지)

5 . 총회 수습비

가) 1 9 6 0 년도 분으로 이미받은 3 . 0 0 0 불과 합해서
1 5 . 0 0 0 불과

1 9 6 . 1 년도 분으로 7 . 5 0 0 불을 뉴 - 욕 본부에 특별
청원하기로 하다

나) 한경직회장 도미면에 이를 적극 운동하기로 하다

H.A. 6 0 - 1 5 사회사업부 보고는 다음과 같이 받다

1 . 총회 구제부장 위두찬씨의 언론 및 각구호가관에 대한
구호청원건은 서울지구협동사업부에 마껴서 이를 조사하여 7 월
회의에 보고케 한후에 처리하기로 하다

2 . 대구지구에서 청원한

가) 천광고아원 5 0 0 불 보조청원건은 아직 정부인가를
받지 못하였으므로 기각하기로 하다

나) 성산베다니원을 선명회에 추천하여 달라는 청원건은
본회에서 제정한 규약대로 하는 한에서 추천하여 주기로
하다

3 . 금년도 1 . 4 반기 일반구제비를 다음과 같이 나누기로 하다

- 가) 대구성노원 시설비 70 불
- 나) 대구신애영아원 수리비 230 "
- 다) 대구애망원 건축보조비 600 "
- 라) 안동농촌교역자 가족대여비 500 "
- 마) 농촌교역자 자녀교육보조금 1 . 900 "
- 경기, 경북, 경안, 경동, .. 275 불식... 1 . 100 "
- 한남, 충북 200 불식 400 "
- 경서, 경중, 강원, 강동 ... 100 불식... 400 "

1 . 900 불

4 . 일부 선명회 관계 장노회기관장들의 제출한 본협동사업부에서
그기관 기부행위 필수 요항으로 요구한 H.A. 59 - 51 , 5 에
대한 변경결정의 건은 원안이 잘되어 있으므로 변경할 필요
가 없으며, 이취지를 선명회에 통고하여 주기로 하다

H.A. 60 - 16 인사부 보고는 다음과 같이 받다

- 1 . 각지구 선교사의 사무분담은 다음과 같이 하기로 하다
" 영문회록 참조 "
- 2 . 초청할 선교사의 우선적 순위는 다음과 같이 하기로 하다
" 영문회록 참조 "
- 3 . 미쓰 로쓰는 본인이 허락하면 안동으로 옮기기로 하다

H.A. 60 - 17 본회에 농촌부 설치에 대한 특별위원으로 배의취 .
이기혁 . 이상근 . 3씨를 선정하고 연구결과를 7월 회의때

보고케 하기로 하다

H.A.60-18 군목과 성경구락부는 우리 총회를 지지하는 자만에
게 보조금을 지출할것을 그관리위원 혹은 기관에게 지시하기
로 하다

H.A.60-19 내회는 6월28일(화) 안동에서 뭉이기로 하다

7일 오후 1시반에 부레몬목사의 기도로 폐회 하다

회 장 한 경 직
서 기 김 광 현

Minutes
Korean Presbyterian Church-United Presbyterian Church U.S.A.
Department of Cooperative Work
February 4, 1960

The Department of Cooperative Work of the Korean Presbyterian Church in the zone of the United Presbyterian Church U.S.A. met in the Board Room of the Christian Literature Society in Seoul on Thursday, February 4, 1960 at 9:00 a.m. The Chairman, Dr. E. Adams, called on the Vice-Chairman, Dr. Han, Kyung Chik, to lead the opening devotions. Dr. Han read from Philippians Chapter 2 and led in prayer.

Those present were: from Seoul Area Cooperative Work Department - Han, Kyung Chik('60) E. O. DeCamp ('61); Yu, Ho Choon ('61); Horace Underwood ('62); from Taegu Area Cooperative Work Department - Kim, Chai Chul (sub. for Synn, Tai Sik '61); Edward Adams ('61); Lee, Sang Keun ('62); Raymond Provost ('62); from Andong Area Cooperative Work Department - Kim, Kwang Hyun ('60); Benjamin Sheldon (sub. for S.R. Wilson '61); from Chungju Area Cooperative Work Department - Pak, Chong Lyul ('61); Minnie Davie ('62); Ex Officio - Ahn, Kwang Kook (sub. for Kim, Kwang Hyun); Richard Baird; Women's Work Representatives: Mrs. S. Adams ('60); Mrs. Pilley Kim Choi ('61); Technical Advisors: Howard F. Moffett ('60); Benjamin Sheldon ('60); Pai, Min Soo('60), Lee, Ki Hyuk ('60).

It was decided to extend the terms of service of Kim, Kwang Hyun and Han, Kyung Chik until 1960 because they had actually only served two years under the present rules.

HA 60-1 ELECTION OF OFFICERS: The following officers were elected for the new year 1960:

Chairman - Han, Kyung Chik
Vice-Chairman - E. O. DeCamp
Secretary - Kim, Kwang Hyun
Eng. Secretary - Benjamin Sheldon

HA 60-2 REPORT OF THE NOMINATING COMMITTEE: The report of the Nominating Committee was received, and the following committees were approved for 1960:

1. A Committees

- (1) Evangelistic: Han, Kyung Chik; Lee, Sang Keun; Pai, Min Soo; Benjamin Sheldon; Howard Moffett
- (2) Educational: Synn, Tai Sik; Pak, Chong Lyul; Yu, Ho Choon; Stanton Wilson; Horace Underwood.
- (3) Social Work: Minnie Davie; Lee, Ki Hyuk; Mrs. Sue Adams; Raymond Provost; Kim, Kwang Hyun.
- (4) Nominating: Edward Adams, E. O. DeCamp, Mrs. Pilley Kim Choi; Ahn, Kwang Kook.

B Committees:

- (1) Publishing: Lee, Sang Keun, Minnie Davie, Mrs. Pilley Kim Choi
- (2) Medical: Howard Moffett; Lee, Ki Hyuk; Mrs. Sue Adams; Benjamin Sheldon
- (3) Finance: Yu, Ho Choon; Pai, Min Soo; Raymond Provost; Stanton Wilson
- (4) Personnel: E. O. DeCamp; Kim, Kwang Hyun; Edward Adams; Pak, Chong Lyul;
- (5) Rules: Han, Kyung Chik; R. H. Baird; Synn, Tai Sik; Horace Underwood.

C Committees

(1) Central Department of Cooperative Work: Han, Kyung Chik; Synn, Tai Sik; Kim, Kwang Hyun; Pak, Chong Lyul; Wee, Du Chan; Pai, Min Soo; E. O. CeCamp, Edward Adams, Benjamin Sheldon, Kelmore Spencer, R. H. Baird, Howard Moffett.

2. It was voted to retain the same Special Committee for administering General Assembly reconciliation and peace funds, as follows: Han, Kyung Chik; Chun, Pil Soon; Kim, Kwang Hyun; R.H. Baird.
- X 3. It was voted to appoint Benjamin Sheldon as this Department's correspondent with the Commission's Department of Evangelism.

HA 60-3 REPORT OF THE EVANGELISTIC COMMITTEE (Chairman Lee, Sang Keun)

1. Voted to refer back to the General Assembly's Evangelistic Department Chairman, Lee, Young Hi, the request for help for pioneer evangelism, asking for more details, etc.

HA 60-4 REPORT OF THE EDUCATIONAL COMMITTEE (Chairman Horace Underwood)

1. In reply to a request from Andong Area Department, it was voted to set up an Advisory Study Committee for Bible Institutes and the following were appointed:

Horace Underwood	Pak, Chong Lyul
A. D. Clark	Che, Sung Am
Kim, Kwang Hyun	Yu, Chai Han

The committee was instructed to bring in a report at the April meeting.

- X 2. In reply to Chungju's request, it was voted to approve the use of \$20,000. designated for the agricultural department of the Chungju Bible Institute, and to approve the payment to the Bible Institute for its agricultural department of the annual subsidy of \$900. formerly given to the Academy. This payment is to begin in the year 1961.
- X 3. It was voted to approve the request from Miss Kwak, Kyung Soo, in the Philippines for an additional \$500. in scholarship aid and to request the Commission that this be found from Ecumenical Scholarship Funds. If this should be impossible it should be a charge against the Rehabilitation of Personnel Funds for Korea from the "One Great Hour of Sharing" offering.
4. It was voted to table the request of Pierson Bible Institute for a priority scholarship for Na, Ki Hwan until the July meeting.
- X 5. It was voted to approve the request of the Department of Foreign Missions of the General Assembly for scholarship aid for Thailand missionary, Chai, Chan Yung, during his furlough year, to be secured from balances in the 1960 scholarship account.

HA 60-5 REPORT OF THE SOCIAL WORK COMMITTEE (Chairman Kim, Kwang Hyun)

1. It was voted to refer the ^{question} of the legal status of the Taegu Beggar Boys' Home founded by R. F. Rice to the Taegu Area Department, instructing them to see that all proper legal requirements are met.

2. It was voted to approve the request of the Taegu Beggar Boys' Home for permission to use the \$500., previously granted for capital fund use, for operating and current expenses.
3. It was voted to approve Seoul's request to allow widows' homes, at present without any legal standing, to unite to form one juridical person to be registered with the proper body.
4. It was voted to divide part of the balance (\$7,049.23) in the relief budget as follows:

(a) Seoul Calvin Hostel - \$1,300. (It was voted to refer the use and supervision of this sum to the Assembly's Social Work Committee and this Department's Social Work Committee chairman)	\$1,300.
(b) Taegu Bible Institute - for typhoon damages \$500.	500.
(c) Seoul widows' relief - \$1,149.83 (It was voted that this money be used for widows' homes, widows presently not living in but who have been discharged from homes, and poor church workers' widows. The use and supervision of this money is referred to the Seoul Area Department.)	1,149.83
(d) Taegu Sin Il Old Folks' Home and Aekyung Orphanage repair	600.
(e) Taegu beggar boys' special relief \$1,000. (To be administered under the supervision of the Taegu Area Department)	1,000.
(f) Chungju rural church workers' livestock fund -	300.
	\$4,849.83

HA 60-6 REPORT OF THE FINANCE COMMITTEE (Chairman Yu, Ho Choon)

1. It was voted to distribute the budget item for Youth and Student Work (HA 59-46 I.8.a) in 1960 as follows

General Assembly C. E. Department	\$1,325.
Korean Student Christian Movement	1,325.

It was further voted that the amount designated for C. E. be divided according to the percentages in HA 59-37-1.

2. It was voted to place the Keimyung College Campbell Memorial Music Hall item of \$25,000. in 13th place in the Capital Funds Priority List and to move each item under 13 down one place each.
3. It was voted to table the request to place the Yung Chun Church building item of \$10,000. in the Capital Funds Priority List.
4. It was voted to refer the Kyungki Presbytery request for \$1,000. for reconciliation funds to the Special Committee. (HA 60-2, 21)
5. It was voted to request the Commission for \$1,500. for our share of expenses involved in the Seminary court case.
6. It was voted to instruct the Mission Treasurer to place balances in 1959 Bible Club and Department of Cooperative Work travel expenses accounts in the 1960 Department travel expense account.

1/2 Coop. Work

X HA 60-7 RURAL COMMITTEE FORMATION: It was voted to refer the question of establishing a rural committee to the rules committee.

HA 60-8 SEMINARY BOARD REQUEST: It was voted to approve the request of the Seminary Board to allow the Seminary Recitation building to be registered in the Juridical Person of the Mission.

X HA 60-9 STUDY OF EDUCATIONAL MATTERS: It was voted to refer to the Educational Committee the need for a study of all educational institutions and policies related to this Department and to instruct them to present a tentative report for the consideration of each Area Department within one month with a view to having the whole matter discussed at the April meeting.

HA 60-10 TIME AND PLACE OF NEXT MEETING: It was voted to hold the next regular meeting in Seoul at 9:00 a.m. on April 6, 1960 in the C.L.S. Board Room. (Preparatory meetings on Tuesday, April 5, at the call of the chairman.)

제 17 회 회 의 록

1960년 2월 4일 오전 9시 서울 기독교서회 회의실에서 본회 제 17회 회의가 열린다. 회장이 한경직 목사로 경건회를 인도케 하다.

출석원은 다음과 같다.

서울지구 ... 한경직 (60) 유호준 (61)

언일한 (62) 감익도 (61)

대구지구 ... 이상근 (62) 신태식 (61) 대 김재철

부래문 (62) 안두화 (61)

안동지구 ... 김광현 (60) 우열성 (61) 대 설의돈

청주지구 ... 도민희 (62) 박종렬 (61)

직책위원 ... 배의취 . 김광현 대 안광국

여자사업 ... 안수산 (60) 김필래 (61)

직무위원 ... 마포화열 (60) 설의돈 (60)

배민수 (60) 이기혁 (60)

59년조로 만기된 한경직 . 김광현 양씨는 선출된지 2년밖에 되지 않으므로 60년조로 정정하기로 하다.

H.A. 60-1 임원을 다음과 같이 개선하다.

회 장 ... 한경직 부...감익도

서 기 ... 김광현 영문서기 ... 설의돈

H.A. 60-2 공천부 보고는 다음과 같이 받기로하다.

1. 위 원

1) 전도부 ... 한경직 . 이상근 . 배민수 . 설의돈 . 마포화열

(2)

- 2) 교육부 ... 신태식 . 박종렬 . 유호준 . 우열성 . 언일한 .
- 3) 사회사업부 ... 도민희 . 이기혁 . 안수산 . 김광현 . 부레문 .
- 4) 공천부 ... 안두화 . 안광국 . 김필레 . 감의도 .

2 . 위 원

- 1) 출판부 ... 이상근 . 도민희 . 김필레 .
- 2) 의료부 ... 마포화열 . 이기혁 . 안수산 . 설의돈 .
- 3) 재정부 ... 유호준 . 배민수 . 부레문 . 우열성 .
- 4) 인사부 ... 감의도 . 김광현 . 안두화 . 박종렬 .
- 5) 규칙부 ... 한경직 . 배의취 . 신태식 . 언일한 .

3 . 위 원

(1) 중앙협동사업부 대표 ,

한경직 . 감의도 . 신태식 . 안두화 . 김광현 . 설의돈 .
박종렬 . 서길모 . 위두찬 . 배의취 . 배민수 . 마포화열 .

(2) 총회수습비사용특별위원회

한경직 . 배의취 . 전필순 . 김광현 .

(3) 미국연합장노회 전도부와의 서신연락위원

설의돈

H.A. 60-3 전도부 보고는 다음과 같이 받기로하다 .

부장 ... 이상근

- 1 . 총회전도부장 이영희씨의 개척교회 육성비 청원의건은 반려하기로 하다 .

H.A. 60-4 교육부 보고는 다음과 같이 받기로 하다 .

부장 ... 언일한

- 1 . 안동지구협동사업부의 헌의에 의하여 성경학원 자문연구위원회를

설치하기로 하고 위원에 ... 언일한 . 곽안전 . 김광현 . 박종렬 . 조성암 . 유재한 . 제씨를 선출하여 연구결과를 4월 회의에 보고케하기로 하다 .

2 . 청주지구협동사업부에서 청원한 청주성경학원 농과 설치비 — ₩ 20 . 000 사용청원은 허락하고 . 경상비보조금 — ₩ 900 . 도 1961년 부터 계속 지불하기로 하다 .

3 . 여자대학 미쓰곽경수의 장학금 — ₩ 500 추가청원건은 허락하기로 하다 .

4 . 미어선성경학교에서 추천한 나기환씨 유학청원건은 7월 회의 까지 보류하기로 하다 .

5 . 총회 선교부에서 청원한 최찬경 선교사 미국유학청원건은 1960년도 장학금 잔금에서 허락하기로 하다 .

H.A. 60-5 사회사업부 보고는 다음과 같이 받기로 하다 .

부 장 ... 김광현

1 . 라이스 목사가 설립한 거지고아원에 대한 법적관계는 대구 지구협동사업부에 맡겨서 적절히 처리하게 하다 .

2 . 대구거지고아원 자금으로 준 ₩ 500을 경상비로 쓰게 하여 달라는 청원은 허락하기로 하다 .

3 . 서울지구협동사업부에서 청원한 재단법인이 되지 못한 모자원을 합하여 법인을 조직코저 하는 청원은 허락하기로 하다 .

4 . 금년도분 일반구제비 잔금 ₩ 7 . 049 . 83을 다음과 같이 나누기로 하다 .

(1) 서울칼빈 학사 ₩ 1 . 300

총회자선사업부와 본회 사회사업부장
에게 맡겨서 감독케 하기로 하다 .

(2) 대구성경학원 풍수해 복구비 ₩ 5 0 0 .

(3) 서울모자구호비 ₩ 1 . 1 4 9 . 8 3 .

이금액은 모자원과 모자원에서 나가는 이
및 빈한한 교역자유가족 위하여 지구
협동사업부에서 적절히 맡아서 쓰기로
하다 .

(4) 대구신일양노원 과

 애경고아원 수리비 ₩ 6 0 0 .

(5) 대구거지고아특별구호비 ₩ 1 . 0 0 0 .

(6) 청주농촌교역자

 가축구제 용자금 ₩ 3 0 0 .

H.A. 6 0 - 6 재정부 보고는 다음과 같이 받기로 하다 .

부 장 ... 유효준

(1) 청년사업비 1960년도 예산 — ₩ 1 . 3 2 5 (H.A.59-49,
I 8 a) 은 면려회와 V.S.C.M. 에 반분 해주기로 하다 .

면려회분은 이전비률 (H.A.59-37, 1) 대로 나누기로 하다 .

(2) 계명대학 감부열기념음악관 건축비청원건은 5개년 계획
제 1 3 번에 넣고 따라서 1 3 번 이하는 한순번씩 내루기로
하다 .

(3) 영천교회 ₩ 1 0 . 0 0 0 5개년계획 청원건은 보류하기로
하다 .

(4) 경기노회 수습비 ₩ 1 . 0 0 0 은 특별위원 (H.A.60-2, 2)
에게 맡기기로 하다 .

(5) 신학교 재판비로 ₩ 1 . 5 0 0 을 뉴-욕본부에 청원하기로
하다 .

(6) 1959년도 성경구락부와 본협동사업부 남은돈은 본부한인
회언여비로 쓰기로 하다.

H.A. 60-7 본부에 농촌부를 설치케 하여달라는 건의의 건은 규칙
부에 넘겨서 연구 보고케하기로 하다.

H.A. 60-8 산학교건축은 연합장노회 선교부재단 명의로 하기로하다

H.A. 60-9 각급 교육기관의 모-든 문제에 대하여 교육부에 마
껴서 1개월내로 안을 만드려 각지구협동사업부에 넘겨서 연구
케 한후 내회에 연구회 열기로 하다.

H.A. 60-10 내회는 서울서 열기로 하고. 4월5일 오후에 준비회
하고. 6일 오전9시에 뭉이기로 하다.

동일 오후6시20분 김필리씨 기도로 폐회 하다.

회 장 한 경 직

서 기 김 광 현

KOREA OPENS SCHOOL OF MEDICAL TECHNOLOGY

RNS, SEOUL, KOREA, January 6, 1960. Korea's only standard School of Medical Technology graduated its first class of thirteen students at the Taegu Presbyterian Hospital last month and added another milestone to the record of medical pioneering by Christian missions in Asia.

The new school was founded in May, 1958, by Mr. Paul H. Park, M.T. (ASCP), chief of laboratories of the Presbyterian Hospital in cooperation with Dr. Howard Moffett, M.D., its superintendent.

Mr. Park, a graduate of Whitworth College, was born in Shanghai returning to Korea last year after ten year's residence in America. Korean though he is, he has had to re-learn his own language and gave the charge to the graduates speaking in English through an interpreter.

Graduates of the new School of Medical Technology, all but three of which are active Christians, are already in great demand throughout Korea. It is the first laboratory school in the country to offer more than four months of training. ~~Students~~ Candidates for the eighteen-month course must have at least two years of college training in science or four years in liberal arts.

CHRISTIAN LEADERS RULE NEW KOREAN GOVERNMENT

RNS, SEOUL, KOREA, August 19, 1960

Two Christian statesmen, a Protestant and a Roman Catholic, have been elected to power in Korea's Second Republic. The April revolution which toppled the government of Syngman Rhee, a Methodist, has placed Korea under the leadership of two other Christian statesmen, President Posun Yun, a Presbyterian, and Prime Minister John Chang, a Roman Catholic.

Succeeding Rhee as president of the Republic is 62-year-old Posun Yun, ^{an aristocratic} a Presbyterian elder whose family is famous in the history of Korean Protestantism. His uncle, Baron Chiho Yun, assistant minister of foreign affairs in the last days of the old Yi dynasty, was Korea's Methodist delegate to the first world conference of the ecumenical movement at Edinburgh in 1910.

The new president is Scottish educated, majoring in archeology at the University of Edinburgh. Austerity-minded, he neither smokes nor drinks. His wife is theologically trained, having attended a women's theological seminary in Yokohama, and is actively interested in Christian education. The whole Yun family faithfully attends the Andong Presbyterian Church near their centuries-old ancestral home in Seoul.

Korea's new constitution, however, places the center of political power not in the president but in the new Prime Minister, John Chang. Chang was formerly the much-slighted opposition Vice-President under Dr. Syngman Rhee.

The Prime Minister is an American-educated (Manhattan College)

KORLA

2 2 2 2 2 2 2

Roman Catholic and a former Ambassador to the United States. He speaks fluent English.

Although both President Yun and Prime Minister Chang belong to the Democratic party which swept to power in the the July 29 elections, the two men are actually intense political rivals. The Democrats are one party in name only. ~~Actually~~ For all practical purposes the party is split into two almost equal factions which function as rival political parties: the Old Faction Democrats and the New Faction Democrats.

President Fosu Yun heads the Old Faction Democrats and Prime Minister Chang the New Faction Democrats. Neither faction commands a majority in the new Assembly. Balance of power lies in a small, shifting coalition of independents and progressives who will either make or break the stability of the new government in the critical days that lie ahead.

- 30 -

Samuel H. Moffett
% Info. Office
8th U.S. Army
APO 501, San Francisco, Cal.

UPUSA COEMAR

UPUSA Commission on Ecumenical Mission and Relations appointments made recently include John H. Sinclair, Chile, S. A., secretary for Latin America; Alan H. Hamilton, missionary to Venezuela, secretary for leadership development, with responsibility for students from overseas; Richard H. Baird of Korea, commission representative for the western area, San Francisco, succeeding Archie R. Crouch, who will be secretary of office communications in New York; L. K. Anderson, formerly of Latin America, the Middle East, and Cameroun, commission representative for the north-central area, replacing Winburn T. Thomas, who will be secretary for general services, including services to synods and presbyteries.

Lillian D. Anthony, formerly of Assiut, Egypt, has succeeded Mary Turrentine as women's secretary of the north central area office. Miss Turrentine is women's secretary for ecumenical mission.

John C. Corbin, secretary for administrative services; W. Stanley Rycroft, secretary for research; Jeanne Carruthers, secretary for fine arts; Mae Ross Taylor, secretary for furlough assignments; Elizabeth E. Turner, a secretary in administrative services with special responsibility for hospitality in relation to retired missionaries and fraternal workers.

Samuel H. Moffett is the new commission representative in Korea; Willis A. McGill, commission representative in Egypt; Benjamin M. Weir, commission representative in Syria-Lebanon.

UNDERWOOD AIDS EISENHOWER

SEOUL (RNS)—American embassy officials drafted a third-generation Presbyterian missionary, Horace G. Underwood, as official interpreter for President Eisenhower on his recent visit to Korea. The 43-year-old Korea-born missionary was recalled to active Navy duty for the assignment, which included interpreting the U.S. President's historic address to the Korea National Assembly. Dr. Underwood is a professor at Yonsei University in Seoul and currently is chairman of the Korea Mission of the United Presbyterian church, USA.

THE PRESBYTERIAN OUTLOOK

Sen. Niffert

1960년 도

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1960

전국남녀교역자수양회

표어

성령의
하나되게
하신것을

힘써
지키자!



전국남, 녀 교역자 수양회

=1960=

시 간 표

=8. 8~12=

날 자 시 요 일 간	8	9	10	11	12
	월	화	수	목	금
5.00~ 6.00	새벽 기도회				
7.00~ 8.00	아침 식사 시간				
9:00~10.00	교회의 본 질	교회의 본 질	회교의 본 질	교회의 본 질	교회의 본 질
10:10~11:10	복음주 의신앙	복음주 의신앙	복음주 의신앙	복음주 의신앙	복음주 의신앙
11:20~12:20	청직이 의직분	청직이 의직분	청직이 의직분	청직이 의직분	청직이 의직분
12:20~2.00	점심 식사				
2.00~ 3.00	토 의 시 간	특 강	토 의 시 간		
3.00 6.00	자 유 시 간	자 유 시 간	자 유 시 간	폐 회	
6.00~8.00	저녁 식사				
8.00~10.00	개 회 저 서 강	저 녁 강 연	저 녁 강 연	저 녁 강 연	

대한 예수교 장노회 총회

전국남, 녀 교역자수양회

준비위원회

— x —

위원장 이 창 규

부위원장 오 석 주

총무 김 세 진

분과위원회

절차위원 한 경 직, 배 위 취, 유재한

진행위원 이 기 혁, 안 광 국, 김 덕 수

재정위원 이 태 준, 김 형 남, 정 세 빈

전국남, 녀 교역자 수양회

=1960=

제 1 일 순서

=8월8일=
월요일

오후 2:00 ~ 5.00 등록, 영락교회 접수처

오후 6.00 ~ 8.00 저녁식사

오후 8.00 ~ 10.00 저녁강연회

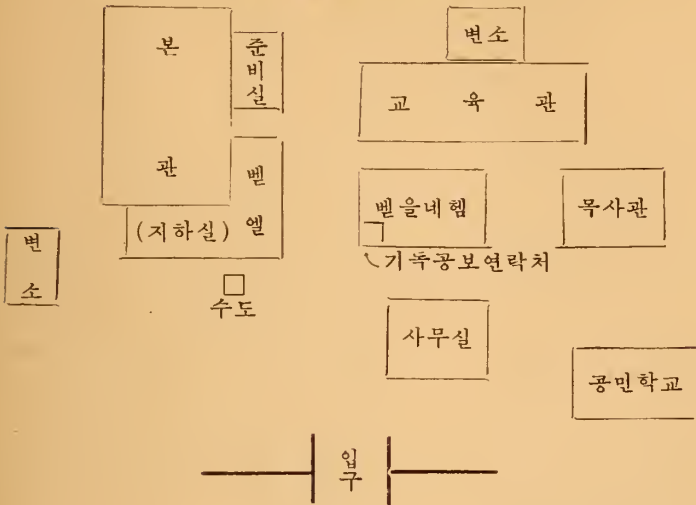
저녁강연회

- | | | |
|---------|--------------------|--------------|
| 사 회 자 | 김성여목사..... | 경남 노회장 |
| 기 도 | 오석주목사..... | 총회 부회장 |
| 환 영 사 | 이창규목사..... | 총회장 대회위원장 |
| 축 사 | 연합장노회 대표 | |
| | 남장노회 대표 | |
| | 호주장노회 대표 | |
| 심 경 봉 독 | 김성배목사..... | 목포 노회장 |
| 성 가 대 | | 무학 교회성가대 |
| 선교(강연) | 예수교장노회의 금후 진로..... | 한경 직박사 |
| 축 도 | 강문호목사 | 제주노회장 |

◇ 각 지방노회 소식과 기독광보에 대하여 문의를 원하시는 분은
구내 기독공보 임시 사무실로 연락하여 주시기를 바랍니다.

전국남, 녀교역자수양회

★ 건물배치도 ★



★ 토의실 배치도 ★

- ① 제 1 반 토의실.....교육관 4층
- ② 제 2 반 토의실.....벨엘(지하실)
- ③ 제 3 반 토의실.....벨을네웁
- ④ 제 4 반 토의실.....본관 준비실

분반=제 1 반.....40세 이상의 목사님
 제 2 반.....40세 이하의 목사님
 제 3 반.....남전도사님들 전원
 제 4 반.....여전도사님들 전원

- ⑤ 전체 강의실.....본관

전국남, 녀교역자수양회

=1960= 제 3 일 순 서 =8월10일=
수요일

오전 5:00~6.00 새벽 기도회

인 도 박창근 목사

오전 7.00~8.00 아침 식사 시간

오전 9:00~10:00 제1 강의 시간

교회의 본질.....김윤국 박사

오전 10:10~11:10 제2 강의 시간

복음주의 신앙이란 무엇인가?.....김기수 박사

오전 11:20~12:20 제 3 강의시간

칭직이의 직분이상근 박사

오전 12:20~2.00 점심 식사

오후 2.00~3.00 특별 강의

연제 한국농촌교회의 금후진로.....배민수 박사

오후 3.00~6.00 자유 시간

오후 6.00~8.00 저녁 식사

오후 6,00~10,00 저녁 강연

사회자 조용수 목사.....경서노회장

기 도 임재수 목사.....충북노회장

성가대 동신교회성가대

강 연 예수교 장노회의 금후 진로.....한경직박사

축 도 김진호 목사.....경안노회장

전국남,녀교역자수양회

=1960= 제 2 일 순 서 =8월9일=
화요일

- 오전 5 : 00~6 : 00 새벽 기도회
 인도 홍대위 목사.....경북노회장
- 오전 7 : 00~8 : 00 아침 식사시간
- 오전 9 : 00~10 : 00 제1 강의 시간
 교회의 본질김운국 박사
- 오전 10 : 10~11 : 10 제2 강의 시간
 복음 주의 신앙이란 무엇인가?김기수 박사
- 오전 11 : 20~12 : 20 제3 강의 시간
 청직이의 직분이상근 박사
- 오전 12 : 20~2 : 00 점심 식사
- 오후 2 : 00~3 : 00 토의 시간
 제1 반 강사 김운국 박사
 제2 반 " 이상근 박사
 제3 반 " 강신명목사 마삼낙 박사
 제4 반 " 김형모박사 김기수 박사
- 오후 3 : 00~6.00 자유 시간
- 오후 6 : 00~8 : 00 저녁 식사
- 오후 8 : 00~10 : 00 저녁 강연
- 사 회 윤상호 목사.....함남노회장
 기 도 김유찬 목사.....강원노회장
 성 가 대 정능교회성가대
 설교(강연) 예수교 장노회의 금후 진로...한경직 박사
 축 도 타요한 목사.....대전노회장

전국남,녀교역자수양회

=1960=

제 5 일 순 서

=8월12일=
금요일

오전 5:00~6.00 새벽 기도회

인 도 김성철 목사.....황동노회장

오전 7:00~9.00 아침 식사

오전 9:00~10.00 제1 강의 시간

교회의 본질김윤국 박사

오전 10.10~11.10 제2 강의시간

복음주의 신앙이란 무엇인가?.....마삼낙 박사

오전 11:20~12:20 청직이의 직분이상근 박사

오전 12:20 폐회에배

사 회 김세진 목사

설 교 이창규 목사

축 도 배위취 박사

— 폐 회 —

전국남, 녀교역자수양회

=1960=

제 4 일 순서

=8월11일=
목요일

오전 5:00~6.00 새벽 기도회

인도 선재련 목사.....전남노회장

오전 7:00~8.00 아침 식사 시간

오전 9:00~10.00 제1 강의 시간

교회의 본질김운국 박사

오전 10:10~11:10 제2 강의 시간

복음주의 신앙이란 무엇인가?^{2.14.11.11.11}마삼낙 박사

오전 11:20~12:20 제3 강의 시간

칭직이의 직분이상근 박사

오전 12:20~2.00 점심 식사

오후 2:00~3.00 토의 시간

제1 반 강사 김운국 박사

제2 반 강사 이상근 박사

제3 반 강사 강신명 목사 마삼낙 박사

제4 반 강사 김형모 박사 김기수 박사

오후 3:00~6.00 자유 시간

오후 6.00~8:00 저녁 식사 시간

오후 8:00~10.00 저녁 강연

사회자 제창주 목사.....평양노회장

기도 임춘성 목사.....평서노회장

성가대 영낙교회 성가대

강연 예수교 장노회의 금후 진로.....한경직박사

축도 김상세 목사.....진주노회장



Christian
community
enters
IN
KOREA

Christian Community Centers

IN KOREA

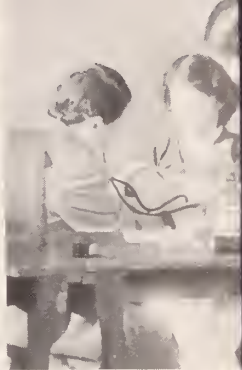
The sound of scuffling feet—loud voices in the corridor—an angry group of students shoving down the stairway—the fight is between two members of the Tai Wha Christian Social Center and several strange boys. They are separated. The two boys rejoin the other members of their club while the intruders are gathered into the director's office for a talk.

These boys are not the well-mannered Oriental students who pay respect to their elders. These boys laugh rudely, all talk at once, and prop themselves on the desk, examining the books and papers. Their ages range from thirteen to eighteen, and even on the youngest there is the odor of whiskey and cigarettes.

This is the *kangpai*, the neighborhood gang, following the common gang pattern—the swagger, exaggerated effect in dress, the careless speech, the distrusting look. Playing hooky from school, gambling in the vacant lot, annoying girls on the street. Little parental control,



Family prayers in the missionary's living room at Neighborly House, Seoul, including teachers and staff



*Demonstrative teaching of a literacy class,
Pusan Christian Social Service Center*

*A clinic scene at Incheon
Center—well baby*

too many American gangster movies. And now here they are, taking the center by storm, "to see what's going on over here."

Acting quickly lest this precious opportunity be lost, the staff members organize a club for the *kangpai* on the spot, and appoint a leader to meet with them each week. Thus another club begins in the Tai Wha Center.

Each week hundreds of people from diverse walks of life come to Tai Wha, which has a membership of almost eight hundred. Located in the heart of the sprawling, overcrowded metropolis of Seoul, in an old residential area becoming infiltrated with small businesses, Tai Wha's activities include: well-baby clinics, a kindergarten, playground activities, clubs for persons of all ages, foreign language conversation groups, Bible and religious education classes, athletic groups, recreation evenings, classes for working boys and girls, a library and a game room, and counseling services.

Tai Wha Christian Social Center was the first community center in Korea. Its establishment in 1919 spearheaded the effort to place similar centers in all parts of the country. Once nine centers dotted the Korean peninsula in strategic areas. Wars brought changes. Because of the rapid alternation of war and peace, the Tai Wha building has been used more by the army than by the church. Since the truce in 1953, six centers have opened their doors, mainly



*Christian Community
s are happy babies*



*Club worker with boys' hobby club at Ta
Wha Christian Social Center*

through the support of the Woman's Division of Christian Service.

Though each of the centers is unique in emphasis, all are united in philosophy and purpose; seeking to minister to the whole person, to fill human needs, to provide Christian fellowship, and to be witnesses to the transforming power of Jesus Christ. They take as their standard Christ's example of the sacredness of human personality, and, as their most valued gift, the redeeming power of Christian love.

One of the most difficult ideas to defeat is the concept of social centers as relief agencies. They do provide relief in emergencies, but relief is not usually considered a basic function. A significant emphasis of their programs is a three-fold educational one: (1) training Korean workers to assume increasing responsibility in planning and directing the programs; (2) providing on-the-job training for social work students and volunteers; and (3) interpreting the philosophy of Christian social work to the community at large.

But let the workers in these centers speak:

Taejon Community Center's greatest service to the community is in the milk station and baby fold, where we have thirty-five babies at present. The majority of the mothers died in childbirth; but some are tubercular, have leprosy, or are mental cases. The fathers bring the babies and entrust them to us until their

homes can be re-established. They pay six dollars a month if they can, and often bring gifts of apples or eggs.

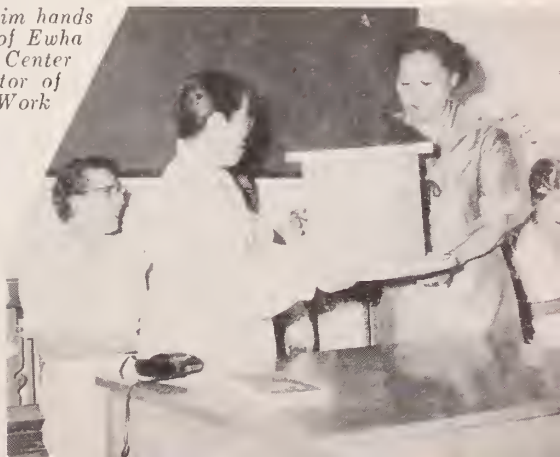
Our big sunny kitchen is the busiest room. Here we make formulas for fifty town babies as well as for our own. Some of our babies are beautiful, all are lovable, and we truly miss them when they leave us.

We have more than fifty enrolled in the prenatal clinic. We are trying to put the baby fold out of business by doing what we can to save the mothers. These women come for monthly check-ups; they make layettes, and paint glass jars for clean supplies. We also have a planned parenthood clinic.

Our tuberculosis clinic is in town. On the grounds of our interdenominational rural project, we have a tuberculosis rest camp which accommodates twenty-two patients. Most patients pay thirteen dollars a month. The remainder of the cost is paid by the Methodist Committee for Overseas Relief. We are so thankful to our heavenly Father for the opportunity to serve these needy folk.

Pusan Christian Social Service Center is meeting an immediate and urgent need, nestling as it does in an overcrowded area of the teeming port city of Pusan. This area consists of four blocks in which four hundred families are living, including one thousand children and youth. Here many refugees from the north remain. Schools are inadequate, and to attend them is expensive; many girls and boys from poor homes

Dr. Helen Kim hands the symbol of Ewha Community Center to the director of the Social Work Department



had no schooling at all during the recent war.

Just to name our activities would not present a clear picture. But let us look for a moment at the two sessions of kindergarten each day. (And yet we can not take care of all the children who beg to come.) See the eager faces of the ragged teen-age girls and boys who come after a heavy day's work in shops and factories to learn how to read and write, staying until nine o'clock at night. Glance at a hundred tired mothers, each with a baby strapped to her back, waiting in line at the clinic or milk station. On Sunday morning, look in and see the 350 eager faces of children absorbed in their Bible lessons.

These are only some of the phases of our work. In many other ways the staff is helping eager, striving, growing youngsters, the Korean youth of today, to become the Christian citizens of tomorrow.

Inchon Christian Community Center seeks to serve the local community as an "extending arm" of our neighborhood Methodist church. The staff works cooperatively to serve the community, trusting that our neighbors can "see" the concern and love that our Father has for all.

Our district superintendent, Rev. Pak, also the pastor of our church, is a magnanimous Christian with whom to work; he believes, with us, that every true Christian is a missionary.

Our Inchon center was the sixth community center to be re-established after the Invasion. At first, our work was located in the basement of the church next door. Later, the first floor of our residence was opened to house all our center work, which now includes clubs for underprivileged girls, a Girl's 4-H Club—they won first and second prizes on their tablecloth and comforter—a well-baby clinic, a Mothers' Club, an English Bible class, English classes taught by Koreans and Americans, and classes in reading and writing for children.

The nurse on our staff is in charge of the clinic and the Mothers' Club; the latter group gives her an opportunity to teach better methods of health, hygiene, and child care.

Our center is situated on a hill, and our prayer is that it will be a "beacon," both to those who know Christ, and to those who know him not.

Manchuria

KOREA

Seoul

Inchon

Taejon

Pusan

Pronunciations

In the pronunciations given in parentheses, *ah* indicates the sound of *a* as in father, *a* alone is as in hat, and *ay* is as in day.

Euline Quan (uleen gwahn)

Ewha (ee hwha)

Inchon (een chun)

kangpai (kahng pa)

Pohay Quan (po whay gwahn)

Pusan (poo sahn)

Seoul (so ool)

Taejon (ta jun)

Tai Wha (ta whah)

Neighborly House (formerly *Pohay Quan*), in Seoul, was rehabilitated about three years ago. We think in terms of Christian fellowship not only within our compound but radiating to others. Bishop Hyungki Lew suggested that we call it "Neighborly House" (*Euline Quan* in Korean), and those who live and work here try to make it that. Thinking of Acts 1:8, "But you shall receive power when the Holy Spirit has come upon you . . .," we begin the day with family prayers.

One of the first needs was to teach children from a nearby refugee camp who could not afford to attend school. Now fifty boys and girls come to study the Bible and the Three R's. Women come to sew, and to knit and make quilts for those in need. We have a Bible class for mothers, and to see how much they have learned and developed would make you happy. We have a kindergarten, and many of the children who come are from non-Christian homes.

As there are many evangelistic opportunities in each group—refugee, neighborhood, and student—we began a Sunday school and church services. Neighborly Church now has a student pastor and over fifty members.

Ewha Community Center differs from the other community centers in Korea in that it is directly under the supervision of the Social Work Department of Ewha Woman's University, which also supplies its budget.

Ewha Community Center serves fifteen hundred families in the slum area adjacent to the university campus. At a well-baby clinic, Ewha Hospital doctors and nurses give free examinations to one hundred mothers and babies and lecture on child care and health. The center has cooking and sewing classes for young women, recreation and Christian education clubs, and night classes.

It is in this group work that the social work students receive much-needed experience. Their systematic visits to the slum homes reveal to them tremendous needs. So much of Korea's difficulty today is economic that it is imperative to help people in practical ways, which includes helping them achieve self-support.

The unique contribution that a center such as Ewha can make is in the realm of the mind and the spirit. By being encouraged in Christian service, the more privileged students can be led to share with their underprivileged neighbors.

The information in this leaflet on the six Korean community centers was contributed in each instance by one of the workers.

This leaflet would lend itself exceedingly well for use as program material for Circles.

Designer: Lisa McGaw

Artist: Robert Schwing

Cover: Youngsters at the day nursery, Taejon Community Center—one was asked to pose, but nine came!

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Channels

for the **Word**

in Korea



Methodist Prints by Moore

Channels for the Word in Korea

By Jean Marie Powell *

THE FIRST IMPRESSION ON A NEWCOMER TO KOREA is amazement. It is truly amazing to see the variety of ways in which God's word is channeled to his children. It is amazing to see the vast array of capabilities that each day proclaim his message of love and salvation. It is amazing to see how the church strives to meet spiritual, mental, and physical needs in ways that manifest the gospel of Christ.

The Woman's Division of Christian Service of The Methodist Church has many projects in Korea. They differ in location, size, and services performed, but the primary goal is the same. In striving to attain this goal the projects cease to be merely "projects" and become "the Church of Christ at work" to serve the Korean people and to proclaim the wonderful gospel. The "project" itself may be confined to a particular building,

A church in the Choonchun District

To the right:

Waiting for treatment at Severance Hospital, Seoul

Pai Wha School for Girls, Seoul

An Ewha student

but the faith it embodies spreads out to the community and countryside.

Each project has its special way of channeling God's love. For this we are grateful because it means that the church is alive to the needs of the people. It means that the church is taking the opportunity to serve, even as the Master served. He, too, taught the people of his day many things, that they might better their own conditions. He, too, healed, that people might live more normally and make a richer contribution to life. He, too, cared for little children, seeing in them the faces of the future. He, too, preached and taught in the synagogues, that others might learn from him. But through all these channels and through the use of all these talents ran one primary motive—complete dedication to the will of God and absolute love in thought and action toward all people. Throughout his ministry he brought people to a closer, more wonderful fellowship with God, because he loved God and he loved people.

This is our task in Korea. Each type of work is called a "project" for lack of a better term. But beyond the projects are the people who find God's love.

HOW WELL I REMEMBER the first "project" I visited in Korea. It was a *baby clinic*, one of many conducted weekly in churches near Pusan. Babies are brought—some by mothers, many by brothers and sisters who are hardly able to carry their lively load. After being weighed and measured, each baby is thoroughly checked to see if it needs further treatment. During my visit I felt quite at home when everybody began to sing, "This is my Father's world." To some of the people singing, God had not yet come to have



Photo by McInnes

much meaning, but for others he had become truly their Father. Worship has a real part in the clinics for it is because of God's love that they exist at all. There is, however, no attempt to force mothers attending these clinics to become Christians, or even to come to church. Many of the mothers do become Christians simply because a Christian shows concern for something very precious to her—her child. She sees love expressed—not because of an obligation but because of God's love—and she responds.

Social centers also provide channels for God's message. In Korea today, the social order is changing rapidly, bringing about many conflicts in social relationships. While social centers do not, by any means, answer all the problems arising from these conflicts, they do provide an atmosphere where people of all ages may discuss and share problems with one another.

As workers in these centers show their concern for people, how often those being helped, in their turn, want to help others! At the social center in Inchon, children of primary school age gathered for a Christmas party. The Christmas tree was "decorated" with mittens from children in America. For refreshments, the children were given sacks with candies and rolls, which they wanted to share. Some asked to be allowed to give one of their rolls to others who had even less than they did. A large pan was placed in the center of the circle, and one by one the children placed their offering there. As I watched, how astonished I was to see one little girl quietly slip *two* rolls in to give away! Similar instances can be related by workers in Tai Wha Community Center in Seoul, in the Social Center in Pusan, and in the center in Taejon.



Methodist Prints by Spitzkeit

METHODIST *schools for girls* in Korea are of a high calibre. Truly the students are trained to develop the minds which God has given them! Yang Chung School in Ichon has been designated an area demonstration school for home economics. Pai Wha School in Seoul is recognized for its high academic standards. These schools witness to the truth that Christian evangelism and high standards must work together to make a truly educated person. One without the other makes poor education and poor Christianity.

The girls who study at these schools know that they are very fortunate. In their gratitude they find many ways to serve others. At a Thanksgiving service each fall many students bring money, rice, vegetables, and fruit to be shared with families in the community who have little food. To see a group of girls place their offering at the altar is a humbling experience, because most of these girls have very little themselves. Many of them walk as far as five miles each morning to attend school. Yet they know that many people have even less than they, so what little they have is gladly shared.

Students of one school are helping to organize and support a church in a small village where there had been no church before. Many girls spend their weekends going to different villages, visiting in the homes, telling the people about God's love as proclaimed by Jesus, and teaching Bible classes.

Truly the students at Holston School and the Kindergarten Training School in Taejon, Yong Wha School in Inchon, Yang Chung School in Ichon, Mae Hyang School in Suwon, Pai Wha and Ewha Schools, and world-famous Ewha University in Seoul are being served in a wondrous

way. These students, in turn, serve others and witness for God, whose love has given them new hope and real meaning for life.

AS THE TRAINING OF WOMEN and children progresses, more and more Korean women are taking leadership as pastors of churches, having received training at the Methodist Theological Seminary in Seoul. These capable women, many of whom are ordained ministers, offer fine spiritual guidance to their congregations.

THE WONDERFUL NEWS of the Saviour is unique because it has just as much meaning for persons with no formal education as it has for the highly educated. *Village work* is therefore very important. The district evangelistic missionary, the district superintendent, pastors, Bible women, and volunteer students—all cooperate to bring the Word into villages, however remote some of them may be.

Literacy classes provide opportunities for many people to learn to read so that they, too, may read the Bible and join with others in singing. *Christian education clinics* train teachers of children, youth, and adults, so that their work is more effective. *Woman's missionary groups* help village women feel a part of a worldwide fellowship of service. *Bible classes* open up new hope through study of the greatest book of hope and love the world has ever known. *Christian family life groups* seek to incorporate the teachings of Jesus into everyday family living.

The healing ministry is always an effective channel of evangelism. Throughout Korea, in

A Mobile Clinic

Methodist Prints by Laird



Wun Gue a
tim, learning to

Photo by McInnes



village and city, the opportunities for proclaiming the Saviour's love through healing are unlimited. Mobile health clinics visit many villages, taking medical help, a vital Christian witness, and, so important, the proof that someone cares enough for the people to come help them. Some clinics are organized through district public health nurses; others by the Christian hospital at Inchon.

Severance Hospital, an interdenominational institution in the heart of Seoul, ministers daily through medicine, surgery, tuberculosis care, physical therapy, laboratory work, medical and nursing training. Workers in this area have many opportunities to evangelize. A senior medical student recently came to a Woman's Division missionary who had been instrumental in helping him finish his education. He had not hitherto been a Christian, but because he had received help he had begun to think very seriously about Christianity. God had given him talents that enabled him to become a doctor; Christians had given him the opportunity of receiving proper training. Now he faced the tremendous task of serving people and realized that he could not do it alone. So, with God's help, his patients will receive spiritual care as well as physical care.

Little children who come to the hospital to have tiny polio-stricken limbs gently massaged and exercised back to usefulness know that someone thinks they are important. The mothers who bring them find new hope that their children can live a normal life.

In a new hospital at Wonju, The Methodist

polio vic-
walk again



Wyatt Baby Fold

Church and the United Church of Canada share the responsibility of ministering to the medical and spiritual needs of a large rural area.

WHAT OF THE CHURCH'S FUTURE IN KOREA? Immediately, I think of the many children who have found happiness in *baby folds*. At Taejon the babies are in the baby fold because of illness in the family or other difficult family situations. At Wyatt Baby Fold in Seoul all the babies had been abandoned. Some were left on the doorstep at Wyatt; others were found on the streets and brought in by the police. In both places the happiness on each child's face is a joyous sight. In these children, and in those being brought up in Christian homes, lies the future Church of Korea. Many of these children will attend Christian schools. Many will participate in activities of Christian social centers. Many will receive needed medical care at Christian hospitals. All will have opportunity to learn more of God and of his Son through Sunday schools, youth groups, and church worship experiences. All receive expressions of love because God is love.

These are ways in which the Woman's Division of Christian Service is seeking to share the gospel of Christ with the people in Korea. These are ways in which Koreans are seeking to witness to His love.

This is, indeed, evangelism!

Wesleyan Service Guild Special Interests
in Korea 1956-60:

Clinic and Public Health in Kangneung
District

Tai Wha Community Center, Seoul

Projects related to the MYF—1959-60:

Baby Fold, Kongju

Kindergarten Training School, Taejon

Wonju Christian Hospital, Wonju

DESIGN and LAYOUT by Claire F. Valentine

COVER PHOTO by Dorothy Dilger of a Korean painting showing a view from Ewha College

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5/60

YONSEI UNIVERSITY
MINUTES AND PROCEEDINGS OF THE BOARD OF
DIRECTORS MEETING

The meeting of the Board of Directors of Yonsei University was held on May 31, 1960, at 9:30 A.M. at the residence of Prof. Horace Underwood.

Those present:

Dr. L. George Paik (Chairman)	Dr. David W. Lee
Dr. Edward Adams	Mr. Eui Doo Lee
Dr. Charles Sauer	Dr. M. Olin Burkholder
Prof. Horace G. Underwood	Dr. Samuel Moffett
Bishop Hyung Ki Lew	Rev. Chun Whan Lee
Dr. Byung Kan Koh	Rev. Sei Chin Kim
Rev. Pil Soon Chun	Dr. Hyon Pai Choi (ex-officio)
Mr. Duk Choon Woo	

Proxies:

Rev. Kyung Il Mah for Bishop Chong Pil Kim

Those absent:

Miss Ruth Stewart	Dr. Helen Mackenzie
Dr. Yong Nai Park	Dr. F. J. Murray
Rev. Kwang Woo Kim	Dr. Herbert A. Codington

The meeting was opened with prayer offered by Dr. Edward Adams.

Chairman Dr. L. George Paik, made the following report on the status of the University.

That since the beginning of May he has received various resolutions from many colleges, which are more or less similar in nature, proposing changes and revisions of the University Organization. He called the executive committee meeting of the Board of Directors on May 20 in order to discuss these problems. The Executive Committee, after carefully examining these resolutions, has agreed to refer these to the Board of Directors and to call the meeting of the Board on May 31, 1960.

That the executive committee, as result of discussing the problem of sending delegates to the "University Reorganization Committee", which is requested by the Faculty Meeting, decided to send two observers rather than official delegates, the two observers being Prof. Horace Underwood and Dr. Samuel Moffett.

That Dr. Park tendered his resignation from the chairmanship of the Board as well as the presidency of the University. The executive committee accepted his resignation from the chairmanship of the Board and it was to refer his resignation from the presidency to the meeting of the Board of Directors.

RESOLUTIONS:

60/15 The Board acknowledged that Father Chun Whan Lee was elected as a member of the Board, representing the Anglican Church in Korea.

60/16 The Board accepted the resignation of Dr. L. George Paik from the chairmanship of the Board.

60/17 It was voted that the election of the Chairman of the Board should be by secret ballot, and that in the event that no one received half the votes on the first ballot, a second ballot shall be cast between the two candidates who received the most votes.

Dr. Charles Sauer was elected as Chairman of the Board, receiving 10 out of 17 votes.

Rev. Sei Chin Kim was elected as the temporary secretary of the Board.

60/18 The draft for the "University Reorganization" plan submitted by the Faculty group was accepted for further study and discussion.

60/19 The following items were adopted from the aforesaid draft.

1. That the Faculty Senate be established:

(a) The members included in the Faculty Senate shall be in accordance with the draft.

(b) Its functions are:

(1) To set up academic policies of the University within the scope of the educational objectives of the University. However, the Board reserves the right to reexamine any policy it may present.

(2) to make suggestions as to establishment, change and discontinuance of colleges, departments, research centers, and other institutions attached to the University.

(3) to discuss on addition and amendment of important rules of the University and other advisory matters for the President.

(4) to add other functions after making studies made by the liaison committee to be established by the Board of Directors.

2. In respect to the autonomy of each college, the President shall consult with the members of the Faculty Senate and shall carry out upon the approval of the Board within the limit of the University budget and character of the University.

3. There are five members of "Searching Committee" for the nomination of candidates for presidency. Equal number of faculty representation be added to the members from the Board.
4. That the executive committee shall discuss on the draft for the "University Reorganization" and also further development of the University with faculty delegates from each college.
5. The Faculty Senate shall further study the possibility of opening of College of Law, College of Engineering, College of Music, College of Dentistry, College of Nursing, and shall make recommendations to the Board.

60/20 It is approved that Dr. Weiss shall be engaged in fund-raising campaign as Chairman of Building Committee for the Medical Complex, and that Dr. John McInnes shall promote for the opening of Dental College.

60/21 Dr. Ha Tai Kim was elected as the secretary of the Board.

The Meeting was adjourned with prayer by Dr. Burkholder at 5:15 P.M.

Charles Sauer, Chairman
Sei Chin Kim, Secretary

YONSEI UNIVERSITY
MINUTES AND PROCEEDINGS OF THE BOARD OF
DIRECTORS MEETING

The meeting of the Board of Directors of Yonsei University was held on October 6, 1960 at 9:30 A.M. at the ~~President's Office~~ *Chairman's residence*.

Members present:

Dr. Charles A. Sauer (Chairman)	Dr. Samuel Moffett
Dr. Edward Adams	Dr. Byung Kan Koh
Dr. F. J. Murray	Dr. Herbert A. Codington
Dr. Yong Nae Park	Rev. Pil Soon Chun
Rev. Sei Jin Kim	Mr. Eui Doo Lee
Mr. Duk Jun Woo	Mr. Horace G. Underwood
Rev. Chun Whan Lee	<i>Rev. Finis B. Jeffery (Burkholder proxy)</i>

Proxies:

Rev. Whan Shin Lee for Bishop H.J. Lew
Rev. Young Sun Han for Rev. Kwang Woo Kim
Mr. Byung Yong Lee for Dr. David W. Lee
Dr. C.A. Sauer for Bishop Chong Pil Kim
~~Rev. Jeffery for Dr. Burkholder~~

The meeting was opened with prayer by Rev. Young Sun Han.

The roll was called and the following new members sent from respective organizations were acknowledged.

Mr. Kwang Hyun Kim (in place of Mr. Duk Jun Woo)
Rev. Whan Shin Lee (in place of Bishop H.J. Lew)
Rev. Young Sun Han (in place of Rev. Kwang Woo Kim)
Rev. Finis B. Jeffery (in place of Miss Ruth Stewart)
Rev. Morley Hammond (in place of Dr. F.J. Murray)

President Underwood made the following reports on the current situation of the University.

1. that he expressed his willingness to review the case of three professors who were dismissed in compliance with constructive suggestion made by Alumni Association.
2. that in accordance with resolution made by the Executive Committee which was called on September 24, it was announced that the College of Liberal Arts be closed as of September 26th and that class instruction of other colleges be continued as before.

3. that Professors Choi, Hyun-Bae, Hong, E-Sup, Choi, Chae-Su, Kim, Ha-Tai, Cho, Woo-Hyun, Lee, Bong-Kook, and Kim, Tong-Gil submitted their resignations in protest against striking faculty and students.

Mr. Byung Yong Lee who was present as proxy for the president of the Alumni Association reported on their activities for mediation of disputes and made the following suggestions.

1. that the Board shall review the case of three professors who were dismissed.
2. that for the purpose of establishing laws and by-laws of tenure system, the Board, faculty and Alumni Association shall send respectively representatives for discussion.
3. that no action on personnel matters shall be taken before the establishment of tenure system.
4. that the Board shall not accept the resignations of the seven professors.

Resolutions:

The Board made the following resolutions in accordance with the suggestions made by the Alumni Association for the solution of the problem.

60/53 It was resolved that the Board shall review the case of three professors who were dismissed and that Mr. Eui Doo Lee, Dr. Yong Nae Park, Rev. Young Sun Han, Rev. Chun Whan Lee and Dr. Burkholder were appointed to review and report back to the Board Meeting.

60/54 It was resolved that laws and by-laws of tenure system shall be established and that a committee consisting of two representatives respectively from the Board, Faculty and Alumni Association be organized for drafting of laws and by-laws of tenure which upon completion, shall be presented to the Board meeting.
Dr. Byung Kan Koh and Dr. Samuel Moffett were appointed as representatives from the Board. It is agreed that Faculty representatives shall be chosen by the Faculty Senaté.

60/55 It was resolved that no ^{disciplinary} action on personnel matters shall be taken until such time that the Board adopt the laws and by-laws of tenure system. ^{connected with the striking teachers}

60/56 It was resolved that the Board shall turn back resignations of seven professors of the College of Liberal Arts and of nine professors of the College of Science and Engineering, requesting them to cooperate with the Board for the maintenance of order.

It is agreed that the above resolutions shall be in effect as soon as the striking faculty members withdraw from University offices.

60/57 The Board interpretes resolution 60/55 as such that upon the completion of laws and by-laws of tenure system, it can be applicable to action taken before the adoption of the said laws.

Faculty Residence Union:

60/58 It is agreed that the University shall distribute the land (no. 1, 6, 7 of 57 Yunhee Dong, totaling 2,400 Pyung) to the members of the Faculty Residence Union, with the price of HW{4,000 per Pyung.

Dormitory construction:

60/59 It is agreed that Board shall ask the Executive Committee and the acting President to proceed the plan of constructing dormitory.

Approval of Dean of Medical College:

60/60 The appointment of Dr. Byung Hee Lee as the dean of the College of Medicine was unanimously approved.

The Meeting was adjourned with prayer by Dr. Murray at 3:55 P.M.

Dr. Charles A. Sauer,
Chairman

Rev. Young Sun Han
Rev. Pil Soon Chun
Temporary Secretary

Sept 20 - College of Arts closed

Sept 24 - Teachers - For ad. for reg. in protest of demer. letter

Oct 6 - 9 - Sen. - Supervising

Faculty reply to Alumni Commission (~~re-organizing~~ 3 proposals)

- The Alum proposal:
- 1) Board will re-examine demand 3 proposals
 - 2) Students will call off strike

Faculty will accept
(Oct 9)

- ✓ 1) Re-organize demand
- ✓ 2) Tenure will be voted out by 3-way vote - faculty senate
Board
- 3) Hold board in red - no president of student
- 4) Do not accept resignation of 7 profs

~~The danger of these proposals~~

~~Suspend function of responsibility for illegal acts
with after appeal - job security~~

~~Reorganizing the present for danger of these
responsibility for illegal acts, we must have a strong action~~

Reorganizing the responsibility of education, the union
under illegal acts, we ^{propose} ~~we must have~~
agree to accept the cost for. All the ~~responsibility~~ that I pass out
should be the Board without ^{power} ~~without~~ I disagree with
out

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Personals

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Instruction

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Miscellaneous

PEN PALSI The International Pen Pal Association welcomes requests for student letters and stamp exchange. Contact the Association at P.B. 14, Sudaemoon, Seoul.

An Open Letter

By Daedosa Kim Ki Sung,

The Shi Chun Kyo, located at Kyunji-dong, Chongno-ku, Seoul.

This Shi Chun Kyo is a sect of the Dong Hak school and was founded in 1926 to succeed the tradition of the teaching of Soo Woon Je, the founder of the Dong Hak doctrine, Shin Sa Hae Wu, and Shin Sa Soln Song Ahm.

Towards the end of the Japanese imperialist rule over Korea, some pro-Japanese elements had changed the name of the Chi Chun Kyo to the Dae Dong Il Chin Hoi in attempts to encroach on Chi Chun Kyo's properties. They were expelled from the Chi Chun Kyo on charges of selling the Kyung Sung Girls' School which was part of the Shi Chun Kyo's properties in violation of Article 27, Shi Chun Kyo Constitution.

Upon Korea's liberation from Japan on August 15, 1945 they were branded as pro-Japanese traitors and their whereabouts had been unknown for over a decade until 1954. When the Government returned to Seoul from its refugee capital of Pusan, they again tried to encroach on the Shi Chun Kyo's properties. Collaborating with Lee Shi Hwa, American representative of the Korea Foundation for the Sabbath Church, located at Hoiki-dong, Tongdaemoon-ku, Seoul, they brought a lawsuit before the Seoul District Court against the Shi Chun Kyo in 1955, demanding our evacuation from the Shi Chun Kyo building.

They lost the case. The following year, they brought another lawsuit to the court for the same purpose as mentioned above. This time, they collaborated with a pro-Japanese, Han Moon Kwan.

Han, disguising himself as the representative of the Shi Chun Kyo, entered into a contract with the Sabbath Church for lease of the Shi Chun Kyo building as of April 30, 1956. These collaborators obtained a sizeable amount from the Sabbath Church. Then they brought the lawsuit to the court in 1957 for the same purpose as mentioned above. This time also lost the suit.

Their next move was taken through Myung Suk Wun who had been superficially expelled from the eldership of the Sabbath Church on charges that he involved himself in a lawsuit between the self-styled representative of the Shi Chun Kyo, Han Moon Kwan, and the members of the Shi Chun Kyo who had fought against the Dae Dong Il Chin Hoi ardhae been taking care of the 'Shi Chun Kyo.

They said to have received from the representative, American, of the Sabbath Church a sizeable amount of money more than once, promising that they will turn over the Shi Chun Kyo building to the Sabbath Church when they a lawsuit against the Shi Ch-



Kim Ki Sung

un Kyo.

Thus public criticism is mounting over the representative of the Sabbath Church, who as a man of religion is neglecting the sacred teaching of Christ, trying to seize other's property, trying to cause internal disturbances to the Shi Chun Kyo, spending a large amount of money, no matter he is not fully aware of the real situation or is being deceived by some malicious elements of his Church.

CINEMA

ACADEMY-"The Inn of the Sixth Happiness," Cinemascope, Technicolor, with Ingrid Bergman. Opens at 11:00.

CHUNGANG-"Share," Technicolor, with Alan Ladd, Jack Palance, Van Heflin. 12:30, 2:10, 5:50, 8:20.

DAHAN-"It Started with a Kiss," Cinemascope, Technicolor, with Glen Ford, Debbie Reynolds. 10:00, 12:00, 2:40, 5:20, 8:00.

DANSUNGSA-"Le Fouge et le Noir," Technicolor, Danielle Darrieux. 11:20, 2:20, 5:10, 8:00.

EULCHI-"Ercule e It Regina di Lidia," Dyaliscope, Technicolor, with Steve Reeves, Sylvia Cosica. 11:20, 1:40, 4:00, 6:20, 8:40.

INTERNATIONAL-"The International Show," with all star cast.

KUKDO-"The Lovely Face," with Dong Won Kim, Aeng Nan Oum, Nam Hyeon Choi, Jung Yur Choo.

MYUNGBO-"The Birth Control," with Nam Hyun Choi, Dae Hyup Lee, Jyung Sook Moon. 11:30, 1:45, 4:00, 6:15, 8:20.

SEOUL KINEMA-"The Tower for Princess," a Korean Opera, with all star cast. 12:20, 2:50, 5:40, 8:20.

Business Inquiries

U.S.A.

The Marblite Co., Ltd., 179 North 18th Street, Broadway 11, New York. Manufactures of traffic, signal, and control equipment in the U.S., seeking an opportunity to develop engineer, and manufacture traffic systems and equipment for Korea.

JAPAN

Shodensha Co., Ltd., exporters of electric goods, 3-19, Edobarishimodori, nishi-ku, Osaka, looking for reliable importers.

Tabata Buttons Co., 19, S-chome, Uchommachi, Tennoji, Osaka, desirous of opening business with Korean button importers.

Worldwide trading Co., 3-52, Nakayamate-cho, i, Ibaraki.

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Kimura Machine Knife Co., Ltd., 33, Chausuyamacho, Tennoji, Osaka, seeking leading Korean buyers of "LAG" brand machinok nives.

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KOREA -
Goon Squads - and the A.C.C.C.

Word has just been received that the American Council of Christian Churches, which, like the International Council of Christian Churches, is merely a sounding board for a Dr. McIntire of Collingswood, N.J., has criticized the U.S. Embassy in Korea for the part it played in seeking a solution to the causes of the recent demonstrations in Seoul. This is most interesting. The interest lies in the fact that Dr. McIntire represents in the religious sphere the goon squad mentality which in the political sphere brought about the downfall of the Liberal Party in Korea.

The bloodshed in Korea started on the night of the 18th of April when university students homeward bound after a non-violent demonstration in which they had been praised by the Chief of Police for their restraint and moderation, were attacked by goon squads. Many were severely beaten - one was killed.

Next day the universities arose enmasse, some 30,000 strong. When access to President Syngman Rhee was refused, fighting broke out in which some policemen and over one hundred students were killed. Aside from the government newspaper and police installations the only building to be attacked and burned was the Anti-Communist Center, the headquarters of - among other groups - the Anti-Communist Youth League.

On the night of the 25th of April when the protest march of university faculties touched off more rioting, the first attack centered on the home of Lee, Ki Poong, President Rhee's political heir, who was, among other things - honorary head of the Anti-Communist Youth League. Before morning the house was wrecked.

As the rioting continued into Tuesday, the 26th, the only property burned was the home and theater owned by a wealthy racketeer who dominated the East Gate Market. All people operating the shops and stalls in the market either paid him tribute or were put out of business by goon squads. A private telephone was found directly connecting the racketeer's home with the central police station. This gentleman was - in addition to other activities, the East Gate District head of the Anti-Communist Youth League.

This series of events brought to light what most Koreans had known. The Anti-Communist Youth League was only a front for political goon squads. This racketeer was the head of the government goon squad system. Any critic of the government, of Lee, Ki Poong, or of the Liberal Party was declared to be a Communist. Then the goon squads moved in.

Thus taking advantage of the horror with which decent and democratic people look upon Communism the government had been using falsehood, violence, and terror to accomplish what in the end could only weaken democracy and strengthen Communism.

With this in mind it is interesting to return to the criticism by the American Council of Christian Churches of the U.S. Embassy's successful efforts to aid the university students and the people of Korea in their struggle to end government use of goon squads and restore democratic procedures. Taking advantage of the horror with which decent and Christian people look upon Communism Dr. McIntire and his American Council of Christian Churches loudly proclaim that they are anti-Communist, that those who oppose them are Communists, or pro-Communist. Meanwhile by falsehood, hate mongering, and smear tactics they confuse, weaken, and divide the Christian forces and thereby in the end strengthen Communism.

In his periodical, the Christian Beacon, Dr. McIntire quotes with approval statements about "the pro-Communist World Council of Churches" (December 24, 1959 issue, page 6). Wherever he goes Dr. McIntire constantly spreads the idea that those who differ from him in regard to the World Council of Churches are consciously or unconsciously agents for Communism. One might honor him for being anti-Communist or for having strong fundamentalist convictions, but not when it appears, as it has in Brazil, Korea, and elsewhere, that these are only a facade for goon squad techniques of falsehood, smear and hate mongering. This is described in Dr. Nelson Bell's pamphlet, "Slander in Brazil", and illustrated in recent issues of the Christian Beacon.

1. In the November 26, 1959 issue on page 1 there is a story headed "Raid" on Seminary which is illustrated by pictures on page 5. This says that missionaries came at 4:30 in the morning with 4 trucks and 20 laborers to seize properties belonging to the Seminary.

This is a complete falsehood. No missionaries hired any trucks, employed or paid any laborers or arrived at 4:30 a.m. or even at 6:00 a.m. to raid the Seminary property. Korean members of the faculty were trying to move the Seminary as the Korean government had ordered because the property had been sold. These Korean faculty members were those recognized by the Ministry of Education, the ones to whom the government had paid the money for the property they were leaving. A rival faction of the now divided Korean Presbyterian Church led by Yoon Chan Kim did seize the property by goon squad methods and prevented the moving at this time. No missionaries however were present at the time of the arrival of the trucks or the seizure of the property. They arrived later to find out what was happening. Before broadcasting this false and injurious statement about missionaries who are humbly trying to serve Christ in Korea no effort was made to check on its truth.

2. The December 3rd issue on page 1 contains the statement that the Rev. Yoon Chan Kim was moderator of the previous General Assembly.

This statement is not true. He had been moderator of a small refugee presbytery. When the writer in bewilderment asked Messrs. Holdcroft and Malsbary how Christians could publish barefaced misstatements of simple fact like this they replied that their Korean was uncertain. They had not known whether the words used referred to presbytery, synod, or general assembly. They heard it said he was moderator of something and assumed it was the general assembly.

3. The same issue, the same page under the heading - "A Korean Christmas" - says, "The Korean Church has been cut off completely financially by the Mission agencies of the ecumenical movement which were related to it, particularly the United Presbyterian Church in the U.S.A. and the Southern Presbyterian Church."

This statement is completely false. As Commission Representative in Korea of the United Presbyterian Church and from personal knowledge of the Southern Church, I solemnly affirm that the financial aid of these two churches to the Korean Church has not been cut off.

4. The December 10th issue on page 1 contains the pictures of the Ae Yang Orphanage of Taegu under the title - "Korean Orphans cut off from Support".

This is completely untrue. The Ae Yang Orphanage of Taegu was at that time and for several months afterward drawing its regular monthly support from the Christian Children's Fund of Richmond, Virginia. This falsehood is compounded by the statement that the ecumenical movement was responsible for this. The lie thus becomes a smear. Hate mongering ignores the truth.

The dishonest manager of this orphanage whose picture appears on this page, the Rev. Byung Hoon Park, continued for several months to receive his grant from the Christian Children's Fund - whom he was maligning - and at the same time received aid from McIntire, whom he was deceiving.

5. The December 24, 1959 issue contains on page 1 a letter from the Rev. Dwight Malsbary repeating the falsehood about Byung Hoon Park and adding new statements that the two widow's homes with which the Rev. Yoon Chan Kim was associated had also been cut off. The January 7, 1960 issue contains pictures of these widows, etc. with heart moving statements about their sufferings and appeal for financial aid.

All the above statements are false. The Peace Widow's Home whose picture is shown was at that time and for months after supported by World Vision. The falsehood about these widows homes is also compounded by the same cheap smear of the ecumenical movement. The widows homes had not been cut off. In any case the ecumenical movement had nothing to do with it. Again falsehood, smear, hate mongering - well-known goon squad technics.

These falsehoods are the more inexcusable on the Rev. Malsbary's part because he knew that both CCF and World Vision maintained regular staff in Seoul. These people are earnest, consecrated servants of Christ trying to glorify Him by serving Korean orphans. They have nothing to do with the World Council of Churches. Why did Malsbary, Holdcroft, and McIntire broadcast these vicious and malicious falsehoods about these good people without making even a simple phone call to check the facts?

6. In this same December 24 issue on page 1 under the heading, "Orphan" the Rev. James Y. Paik is presented and his letter is quoted at length. A picture of this gentleman and his orphanage is given on page 8 of the March 31, 1960 issue. In his letter Mr. Paik presents himself as a Presbyterian Minister of the Dook Sum Church, Seoul.

The Dook Sum Church with which Mr. Paik is related is the one-third faction of a church he split. Both it and Mr. Paik are so morally discredited that they have not been accepted by any presbytery of any of the different presbyterian groups in Korea unless in the past few months they have been accepted by one of the schismatic presbyteries being organized by McIntire and his following. In the past ten years Mr. Paik has tried and been dropped by the Southern Baptist Mission, the Church of Christ Mission, and by World Vision.

In addition, Mr. Paik has been associated with a heretical group known as the "Olive Tree" whose leader, a renegade presbyterian, claims divine powers and has recently completed a penitentiary term for financial and moral irregularities. It is a sad day when men of this moral standing are presented to American Christians as being worthy of the care of the immortal souls of Korean orphans, as well as of receiving financial help from the U.S.

7. In a February issue of the Christian Beacon under the heading -"Holdcroft to administer \$100,000 Fund in Korea" it declares that this money will go to "those Presbyterian Church of Korea Organizations opposed to the ecumenical movement who had financial support cut off because of their opposition."

When word came that a certain bible institute in Kim Chun, Kyung Pook Province, had been given some of this money it seemed so incredible that the writer was unwilling to believe it. To check his facts he phoned directly to Dr. Holdcroft and asked if it were true that the Kim Chun Bible Institute had received help. Dr. Holdcroft did not deny that it had and went on to say that the money was to be used for any opponents of the ecumenical movement who were suffering for this opposition.

The extent of the suffering and moral caliber of these opponents of the ecumenical movement may be seen from the following. While the Rev. Robert Rice, a missionary of the United Presbyterian Church, who had been elected by the Korean presbytery to be principal of the Bible Institute, was in Seoul attending the Reuniting Assembly, these men came with a truck and took all the Bible Institute tables, benches, and chairs, library and other moveable property. In addition they took Mr. Rice's personal effects which were in the building including a piano, a public address system and other things.

Though given every opportunity to do so, Dr. Holdcroft did not deny that these men were receiving help. Their unwavering opposition to the ecumenical movement is thus rewarded by a grant of the money raised in the U.S. by falsehoods about orphans having been cut off.

8. Perhaps the most tragic falsehood of all appears in the March 31st issue in which Dr. McIntire attempts to answer the truths contained in Dr. Donald P. Barnhouse' "Scandal in Korea". On page 8 in the column under the heading "Korean Presbyterian Church" occur the words - "Dr. McIntire was in Korea; he checked his facts."

While Dr. McIntire was in Korea, he did not check his facts in a single one of the cases mentioned above. When he came with his campaign of hate mongering and smearing he drew to himself men of like nature. First came those characters who deceived him about their having been cut off, maligned their former benefactors, and then dishonestly continued to receive money from both parties. From these dishonest men he accepted stories about missionaries and the Korean Church which, without checking, he broadcast to the ends of the earth.

This is the goon squad mentality in the sphere of religion. This is the man who used the American Council of Christian Churches to criticize the efforts of the American Embassy in Korea to see that the 100 or more university students did not die in vain when they fought the so-called Anti-Communist Youth League goon squads and tried to restore democratic procedures in the Korean government. We fear that the confusion in Korea will not end with this one incident. It may well be that more and worse troubles are ahead both in the political and the religious sphere but in neither case does the goon squad mentality offer any hope. In the political sphere it brought death to the family of Lee, Ki Poong and a blot upon the record of the great patriot - Syngman Rhee. In the religious sphere it has confused and divided the honest servants of Christ and by irresponsible use of funds it has strengthened the dishonest men.

In conclusion let it be said that we are not discussing the merits or defects of the ecumenical movement or the World Council of Churches as such. These are before the judgment seat of Christ. They are to be examined and criticized in the light of God's truth and the mind of Christ. The attempts of honest Christian people, however, to evaluate the ecumenical movement and correct its defects are hindered by goon squad techniques as practiced by Dr. McIntire and his followers in Korea.

Richard H. Baird
Commission Representative in Korea
for the
United Presbyterian Church U.S.A.

RHB:mas

May, 1960

THE SHOCKING STORY OF OUR ARMY IN KOREA:

FORGOTTEN, LONELY and UNREADY



Armed U.S. patrol halts at barbed wire and marker on Korea's Military Demarcation Line and looks warily into the Communist world.

In Korea, the cold war is still "hot." Our army faces a bitter enemy across a tense and narrow no man's land. Front-line units are armed with World War II-type weapons and filled out with Korean conscripts. We would be unable to win if the Communists attacked again today.

Photographed by JAMES HANSEN

continued

An army poised for disaster

By J. ROBERT MOSKIN LOOK STAFF WRITER

IT IS COLD in the Korean hills now. And tense. Up front, the infantry patrols in bulky parkas and boots lug old tank trails to avoid the mine fields. Rifles and radios weigh heavily on their backs. The wind from Siberia burns their faces. Sentries shout "Halt!" in English and Korean and, if unanswered, shoot to kill.

Almost six years after the Korean War armistice, there is still no peace. A single strand of barbed wire separates North and South Korea: beyond it waits an alert, bitter enemy. Americans back home, listening to the debates over missiles, space shots and taxes, have forgotten that we still have more than 40,000 soldiers in Korea.

These soldiers, most of them youngsters in their teens and twenties, are helping guard a nervous frontier of the free world. Their military mission is to block the key invasion routes to Seoul. If the Communists attack, they are supposed to help the Republic of Korea's army defend South Korea, held at such a bloody price ten years ago, and to throw back the invaders if they can.

The shocking fact about our army in Korea is that it faces disaster. Gen. Carter B. Magruder, commander of United Nations forces and the American Eighth Army in Korea, admits. "If there was fighting that used up equipment rapidly, we could not support sustained operations." The thousands of American soldiers there are in danger of being wiped out if war should begin again.

Our army in Korea is armed chiefly with World War II-style weapons. General Magruder says. "The Army has many items of proved hardware that it has not been able to afford to buy in adequate quantities to equip the whole U. S. Army—including the people out here." The Eighth Army has no M-14 rifles—the equal of modern Russian rifles—no M-60 machine guns, no M-48 tanks, no M-59 personnel carriers, no surface-to-air missiles for air defense.

"We could do a better job with less casualties if we had new weapons," says Gen. Isaac D. White, commanding all U. S. Army units in the Pacific. "Our equipment is in good operating condition, but it is old and isn't as modern as we'd like to have. We've been passed by the Russians in the modern quality of equipment they have given their troops since World War II."

Down to rock bottom Much of our old-style equipment in Korea is in short supply. "We are right down to rock bottom in logistic support," says Gen. George H. Decker, U. S. Army Vice-Chief of Staff. Vehicles the Army needs for modern mobility—2½-ton trucks, for example—are rebuilt as many as six times to keep them running.

General Magruder adds. "We need funds for operation and maintenance to have the reserve we are authorized to have to support combat operations. We do not have that reserve now."

A major at the supply depot near Seoul sums up the resupply problem thus: "We are at the end of the longest supply line in the world. There is nothing behind us."

If ordered to fight with nuclear weapons, the Eighth Army would be no better off. It would have to depend on a few primitive types like the obsolescent Honest John rocket, the 8-inch howitzer and the dinosaurian 230-mm. gun. The Army has developed better nuclear weapons, but they are not available in Korea. And even the newer types would not insure us battlefield superiority. An officer in charge of Army special-weapons development warns. "We would be utterly naïve to think Russia didn't have missiles as good as ours."

Equipment is only one of the critical problems that endangers our front-line army in Korea. Another is manpower. Even at peak

moments, our two divisions there have only two thirds of the Americans they are supposed to have. They are filled out with native Korean troops. Veteran officers know of no precedent for using members of a foreign army to man American units. For the most part, these Korean soldiers, called Katusas, are unskilled conscripts who speak no English. Because they are useless in technical or skilled jobs, they are used as infantrymen. In some of our rifle squads, more than half the soldiers are Koreans. Says one U. S. general. "Fifty per cent of our fighting soldiers are missing."

The tour of duty for American soldiers in Korea is now 13 months. This means that a sizable portion of the Eighth Army leaves every month. After 13 months, everyone has been rotated—from battle-group commanders to infantry privates. The Katusas, who serve in our units from 18 to 24 months, provide the continuity.

Our troops in Korea are supposed to be able to fight until more men and equipment could be rushed in to support them. The trouble is that no one in the U. S. Army knows how long they would have to hang on. Officers in charge of the Army's war plans have been unable to win commitments from the Air Force, which is responsible for air-lifting troops. Army planners don't know the numbers or types of planes that would be ready to meet specific emergencies. "We have no planning figures available to us," protests one war-plans colonel. The defense of Korea, he says, has to be planned in a vacuum.

Reasons for the Army's predicament Why does the U. S. Army lack the weapons and manpower it needs if lives are not to be wasted and a war in Korea lost almost before it begins?

- National policy put ceilings on the \$41 billion defense budget and on the Army's 23 per cent share of it. Stretched over the jobs the Army has to do around the world, this money is regarded by the men responsible as inadequate to put more men and matériel into Korea.

- According to national policy, the threat of massive nuclear retaliation will prevent the Communists from starting another war. Army officers point out that this deterrent did not prevent Red aggression in Korea, Indochina, Laos or India. And the recent Rockefeller Report on foreign policy and defense asserts that the "frightfulness" of nuclear weapons "makes the retaliatory threat less credible" against local aggression. An enemy like the Chinese Reds might gamble that we would not throw the first hydrogen bomb.

- The Army itself is torn between preparing for a ground war and obtaining a role in the missile and space revolution. It is also eager to "go for broke" to develop an antimissile missile for the defense of the continental U. S. The Army's leaders argue that they can not separate ground and space. Even a future nonnuclear war, they say, may require reconnaissance from space or communication via space satellites. Fifty per cent of the Army's research and development money, for example, goes into speeding up missile and space work. New rifles and tanks have to move more slowly. But General Decker says, "We have to be ready to fight either way."

An investigation of what could be done to make our troops in Korea ready to fight points to these conclusions:

1. Our national policy must include adequate preparation for ground warfare to hold the borders of the free world and to protect the safety of American troops overseas. Last spring, Gen. Maxwell Taylor, then Army Chief of Staff, bluntly told Congress. "We do not have the necessary forces to cope with the threat of limited war."

2. Modernization of the Army must be speeded up. The Rus-



Korean War veteran Sgt. James Enfinger, left, and first-terminer Pfc. James Graham, Jr., stand at strong point just north of the Imjin River.



Graham and partner pause in war-ruined house on DMZ patrol.

**“If Joe came across,
we’d be annihilated.”**

The American soldier north of the Imjin River lives with danger. Occasional shooting still erupts. Secret agents sneak across the line. Everyone stays armed and alert. Says Lt. Col. Myron T. Johnston, commanding the most forward squadron of the 1st Cavalry Division, “We are the people who are up in front. These kids grow up in a hurry out here.” The men realize the spot they are in, and keep “combat-ready.” Young Pfc. James Graham, Jr., of the all-volunteer Demilitarized Zone (DMZ) Police Company, says, “If Joe came across, we’d be annihilated. It would be impossible to get back across the river.”

continued



As alert sounds, Sergeant Eufinger rushes to his hilltop post.

Talking to Korean in his squad, he faces language barrier.



A pass to a city of sin and sorrow

The GI up front in Korea gets one three-day pass a month. The best place he can spend it is in the refugee-packed capital of Seoul. There, the huge PX and the USO represent home and comfort. But there he is also besieged by prostitutes and robbed by "slicky boys," who peddle on the black market whatever they can steal. Many GIs take away a poor idea of this impoverished country that fought so hard against communism. Says Private Graham, "If there are any morals in Korea, I never found them." Even the U. S. Army's comptroller complains of Korean immorality, saying that Korean banks exchange U. S. Government dollars at the official rate of 500 hwan, and auction them off for more than twice that.



Jim Graham visits the tremendous Korean Armed Forces





Cemetery, where the dead of the Korean War are buried.



GIs bring candy to the youngsters at the Protestant House of Hope Orphanage. Seven children from here have gone to the U. S.



ARETTES



Lonely and with nothing else to do, Graham and Enfinger kill time wandering through the Army's well-stocked post exchange.

Weird-looking peddler accosts Graham in the notorious South Gate market, where one can buy anything from a U. S. Army blanket to a stolen .45.

continued

ARMY IN KOREA continued





In Hiroshima, veteran ground soldier Enfinger visits shell of A-bombed building, left as a memorial to another kind of modern war.

A bath, a cigar and . . . back to the front

For a soldier who has known them, the danger and tension of Korea are not easy to forget. When Sergeant Enfinger and Private Graham returned recently from a brief furlough to Japan, the enemy was there to remind them. For Americans-at-home, it is harder to remember that thousands of GIs like these are facing the Communists in Korea today. Enfinger and Graham are typical of them. Enfinger comes from Charleston, S. C. At 30, he is a professional soldier who won the Bronze Star and six battle stars in the Korean War. In his wallet, he carries a picture of a Red Chinese soldier he bayoneted.

Graham, 20, is from Altha, Fla. He volunteered for the Army because his family has fought in every war since his great-grandfather helped defend Vicksburg. An uncle died at Bastogne; several cousins, in Korea.

Enfinger and Graham help guard the valley down which Russian-made tanks moved to start the Korean War 10 years ago next June 25. The lesson of that war is clear to them. Although belittled today as a "limited war," it cost 33,629 American lives (53,402 Americans died in battle in World War I). Colonel Johnston, who would lead these men if the Communists attacked today, says thoughtfully, "I'll get most of the men out. Our hope is to choke the enemy off, delay them, skip out, blow the bridges and laugh in their faces. That's the ideal situation. It won't always happen." To survive, an army has to be ready to win. Our forgotten army in Korea is not ready.



Graham and Enfinger top off a sukiyaki dinner at Tokyo's Suehiro restaurant with the luxury of Japanese beer and American cigars.

First stop in Japan: Jim Graham washes off Korea's dirt with help of attractive attendant in highly respectable Tokyo Onsen bath.



A strange city is always lonely for a soldier far from home. Enfinger stands idly on a Tokyo corner, while halfway around the globe his wife and children wait for his return.

END



Daniel Inouye:

FIRST JAPANESE-AMERICAN IN

be an 8 by 10 men sum
of the runner-up's child. In the
event of a tie, final decision will
be made by selected judges.

presented insignias of rank to
Redding during a special ceremony
in the general's office.

fore a phalanx of televisio
eramen and newspapermen.

Dedicate 1st Jesuit College in Korea

May S&S Korea Bureau 1960

SEOUL — The first Jesuit College in the Republic of Korea was dedicated here Saturday, 40 days after the official opening of the school Apr. 18.

Sogang College joins the thousands of Jesuit colleges around the world.

The school was forced to close its doors after the student demonstrations in April but has been

holding classes since Apr. 29 for 132 boys and 26 girls.

The Catholic institution in Korea is the result of efforts dating back to March, 1955, when the Very Rev. Leo J. Burns, S.J., provincial of Wisconsin province, visited Korea searching for suitable property for the college.

Father Burns, returning to Korea for the dedication ceremonies, praised the faculty members as the "best men we could find" and thanked the college officials for praise given to the "loyal work-

ers in Wisconsin" who contributed to the institution.

The faculty at Sogang has 9 Jesuits and 10 laymen—13 Koreans, five Americans and one German.

Library facilities include some 20,000 books, most of which were donated by Wisconsin parishioners and friends. Only 300 of the books are in Korean, with the majority being in English.

Armed Forces Assistance to Korea chipped in with some 10,000 bags of cement.

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policies. If so it will mean great shame on the part of the mission.

My family and I have been well. We feel safe here alright. I hope to continue literary work here for long time in the future. I have told Mr. Holdcroft about my ambition. Please ask him to tell you about that when you meet him, and tell the same thing to Mr. Leroig.

I have asked Mr. C. H. Kim to buy me an electric hand ^{sewing} machine. We need that in our home. He can carry that in hand without paying much custom tax. G. S. Park brought one for himself. Will you kindly lend Kim about \$35.00 for that? I will pay you back when you get back in the fall. I am sorry to bother you with such problem. But this is the only way to manage it. Please kindly consider the situation.

My family join me in sending you and your family hearty greetings. May the Lord be with you all.

Very sincerely yours,
H. N. Park

Seoul (Presbyterian) Women's College

— in prospect —*

1959 — 1960



A Residential College for Women
(Affiliated with the United Presbyterian
Church in the U.S.A.)

Whang-kyung Koh, Ph. D.
President

* Charter in process from Ministry of Education
& pending completion of Administration Bldg.
& Dormitory & Gymnasium,

PURPOSE OF THE PRESBYTERIAN WOMEN'S COLLEGE

"Will it be truly beneficial to have another Women's College in Korea?" This is no passing remark from the superficial observations of a stranger, but rather a penetrating question from serious thinkers who know Korea well.

Another question may be, "why should we add another College to the many diploma mills turning out college graduates each year?—THIS IS THE QUESTION WE ARE GOING TO CLARIFY AND TRY TO ANSWER. FOR—WE HAVE DECIDED TO ESTABLISH THE PRESBYTERIAN WOMEN'S COLLEGE BECAUSE:

- * We must turn the tide of Education in Korea from Mass Education to QUALITY EDUCATION with emphasis on CHRISTIAN CHARACTER BUILDING added to the training found in regular colleges and universities as well as the acquisition of skills to meet the needs of our Korean communities. This we seek to accomplish through an all-around supervised college program and living-on-campus arrangement for our limited number of students (120 for each college year).
- ** We seek to reverse the trend of Graduates seeking employment in cities to an appreciation of the opportunities for service in their rural homes and towns. In our college program we endeavor to maintain the young person's interest in and concern for Christian service which motivated her pioneering in our College.
- *** We are aware of the need for a RESIDENTIAL COLLEGE EDUCATION if Korean women students are to get maximum training which will enable them to serve in the community upon graduation, if they are to acquire confidence in meeting new situations, and in promoting the same ideals of service among members of their respective communities, be it urban or rural.

THEREFORE — It is our aim to graduate College Women with sound training for *Community Leadership*, especially in Rural Areas as they apply their

HEAD — Theories

HEART — Concern & Enthusiasm

HAND — Skills & Practical Experiences

II

METHODS TO ACHIEVE OUR GOAL

- * We will have adequate facilities to serve a limited number of 500 students, or an enrollment of 120 college women in each year. We, therefore, will accept only those who through careful screening show their understanding of the goals of the College.

Recognizing that there are thousands of graduates from high schools who desire a college education, we have gone to outstanding high schools and church-related institutions in many parts of the country to get applications only from those who sincerely desire to enroll in our College.

- ** There will be three departments from which a College student can choose her major:
 - * RURAL SCIENCES
 - ** RELIGIOUS EDUCATION
 - *** HOME ECONOMICS
- *** RESIDENTIAL COLLEGE EDUCATION through:
 - * Dormitory Arrangements (for Freshmen & Sophomores)
 - ** Apartments for Juniors
 - *** Cottages for Seniors
 - **** Faculty Homes on campus made available for students to visit at regular times

III FACULTY

- * As a Mission-supported College, we have available well-trained, dedicated members of the teaching Staff.
- ** Before the College opens, we had special training abroad for Korean faculty members in preparation for our opening, e.g. a Lady trained at the Philippine Language Center for teaching English as a second language, and a young man who went to the University of Michigan. Rural Science Courses will be designed by Danish experts.
- *** For informal training in useful skills, etiquette, personality development and in human relationships, many volunteers from the local and foreign community have agreed to spend a few days to a week living on the campus.

IV MEDIUM OF INSTRUCTION

- * Through our qualified faculty members, the Freshmen and Sophomores will be given practical English lessons based on The Michigan Method, both in classroom and in instructions along other aspects of college life, informal lessons on practical skills, etiquette, etc. from volunteer teachers from the local and foreign community.
- ** Most of the lectures in the Junior and Senior years will be given in English, and the Library will make available English textbooks.

V LABORATORY AND FIELD EXPERIENCE

According to the needs of each department.

- * provision will be made for students to gain experience in making experiments and using laboratory facilities for their respective fields, e.g., farm science, laboratory equipment, kitchen, etc.
- ** Each student will have a four-year project planned by herself with the aid of an adviser who is a faculty member in her Department, and which will give opportunity to use theory and application of it in her major field.

*** Extensive observation tours in the field of social organization, community resources, community development and foreign agencies, and demonstrations by community volunteers will be made available to students during their four year stay in college.

VI

LEADERSHIP TRAINING

* In the dormitories, after meals, and during planned hours, informal lessons will be given by local and foreign volunteers, and faculty on—

THE MEANING OF SERVICE IN OUR COMMUNITY

PARLIAMENTARY PROCEDURE

ORGANIZING A CLUB OR INTEREST GROUPS

USE OF MASS COMMUNICATION MEDIA & OTHER AUDIO-VISUAL AIDS

PUBLIC SPEAKING

GOOD GROOMING

HOW TO LEAD A DISCUSSION

CURRENT EVENTS

VII

A GENERAL SURVEY OF EACH DEPARTMENT

* RURAL SCIENCES DEPARTMENT

This is the first attempt to develop a Department of Rural Sciences in our Korean Educational system. Provision is made for community development leadership training and the gaining of skills for outreach in communities in need of trained people in the field of rural sciences, or for taking initiative in developing unmet needs.

The content of curriculum will include:

- 1) General Education—basic prescribed courses by the Ministry of Education.
- 2) Major Subjects; Three-fourths of the curriculum will be on NATURAL SCIENCES useful in developing rural communities, e.g. :
 - a) Reforestation of bare mountainsides
 - b) Conservation of soil
 - c) Application of scientific methods to the raising of widely used grains & vegetables, i.e. rice culture, wheat, barley, millet, legumes, radish, & cabbages, and construction of barns & stables.
 - d) Application of scientific methods in Animal Husbandry
 - e) Construction, repair and remodelling of rural houses with emphasis on reformed kitchen toilet facilities.

One-fourth of the curriculum will be devoted to a study of Rural Sociology including lessons on rural group work, agricultural cooperatives, and research. Adult Education, Health, Recreation, etc.

There will be consistent contacts between the community agencies and our College —

- 1) To initiate projects within their respective communities as house wives or volunteer lay leaders, within knowledge of existing community resources;

- 2) For simple experiences in finding employment for themselves; and
- 3) To provide opportunity for job placements after graduation.

** RELIGIOUS EDUCATION DEPARTMENT

As a Mission-related school, it will strive to maintain a high sense of dedication for Christian service among its graduates, enabling them to assist in their rural and urban church in religious education, Bible teaching, counselling, and guidance in local schools, various religious and social organizations, relief and rehabilitation work, self-help projects etc.

The content of curriculum will include: —

- 1) A through study of the Bible with the emphasis on how Faith relates to life, i.e., how to live the truths that are studied. The whole curriculum will be Bible-centred.
- 2) A Study of the Christian Church in the world today, concluding with a through study of the Korean Church, its strengths and weaknesses. The purpose of this course will be to broaden the world view of the student and help her to understand the needs of her own church as she compares it with others around the world.
- 3) There will be a practical emphasis on how to organize and administer a Christian education department within the local church, how to develop leadership, evangelize, etc.
- 4) Guidance and Counselling of children, adolescents, adults and older people, including the psychology and problems peculiar to each group in present-day Korea.
- 5) The use of aids in Christian Education (Literature, art, music, drama, creative activities, audio-visual aids).

There will be close connection between the rural sciences department and the religious education department. Since many of the graduates may serve in rural churches, they should have practical training in how to meet effectively the physical problems of rural life in Korea.

*** HOME ECONOMIC DEPARTMENT

Both natural and social sciences are to be given for basic training in the improvement of general home life in every economic level in the community. Special emphasis will be made towards the improvement of existing rural home conditions with limited means available or using the resources available in the community. The graduates may serve as members of a community development team, home economics teachers in urban or rural girls' middle & high schools, as well as lay leaders & housewives.

The content of their curriculum will include: (1) knowledge of family Christian Family. (2) Food Planning, Preparation and Preservation; life in present and past Korea, as well as in other countries; and (3) The Rural Family-Contributions of Home Economists to the Improvement of Rural Family Life; (4) The Family & Society; (5) Sociology, History & Political Science (basic understandings) (6) Handicraft, & other basic skills for home use; 7) Rural Architecture & House Planning with emphasis on improvements of Kitchen & Toilet System.

Our Administration Building is to be completed in June, 1960. Other facilities and equipment to be added are:

Dormitory and Chapel	School Bus and Jeeps
Gymnasium and Auditorium	Pianoes and Organs
Library & Audio-Visual Center	Refregerators
Science Hall (laboratories)	Audio-visual equipment
Home Economics Building	Office equipment
Faculty Homes	(typewriters etc.)
Infirmary	Sewing Machines
Camping Facilities	Infirmary equipment

Your gifts and your prayers for the early realization of these needed facilities are requested. You may send your gift offering designated to the Seoul (Presbyterian) Women's College to:

THE COMMISSION ON ECUMENICAL MISSION & RELATIONS
THE UNITED PRESBYTERIAN CHURCH IN THE USA
475 Riverside Drive, New York 27, N.Y., U.S.A.

or

Treasurer, United Presbyterian Mission
APO 301, San Francisco, California

THE THIRTEENTH ANNUAL MEETING
OF
THE NATIONAL CHRISTIAN COUNCIL
OF KOREA

DATE : February 24, 1969

PLACE : The Salvation Army
Chung Dong, Seoul, Korea

C O N T E N T S

1. Index of the Annual Meeting
2. Roster of Representatives
3. Report
 - a) Organization
 - b) Work Report
4. Appendix
 - a) Statement
 - b) Financial Statement
 - c) Report on:
Christian Ministry to Servicemen

THE AGENDA OF THE 13TH ANNUAL MEETING

1. Opening Service 10:00 - 10:30 Presided by Rev. Un Yong Chang

- a) Hymn 4
- b) Prayer Rev. Chung Tae Soh
- c) Scripture Rev. Myung Wu Han
- d) Sermon Rev. Un Yong Chang, the Chairman
- e) Prayer Rev. Kyung Il Ma
- f) Doxology 1
- g) Benediction Rev. Pil Soon Chun

1. Morning Session 10:40 - 12:30 Presided by the Chairman

- a) Opening
- b) Roll-Call the Clerk
- c) Declaration of Opening the Chairman
- d) Adoption of the Index the Clerk
- e) Appointment of the Election Committee
- f) Election of the Nominative Committee
- g) Report
 - on General Work General Secretary
 - HLKY Broadcasting Work Mr. Otto DeCamp
 - Visual Work Mr. James Moore
 - Literacy Work Mr. Shin Young Ahn
 - CMS Work Mr. Lloyd Hindman
- h) Amending Bill of the Constitution
- i) Election of Officers

Chairman	1	Vice-Chairmen	3
Clerks	2	Treasurers	2
- j) Inauguration of Elected Officers
- k) Election of Sub-Committees
- l) Suspension

1. Luncheon 12:30 - 14:00

1. Afternoon Session 14:00 - 16:30

- a) Sub-Committee Meetings 14:00 - 14:30
- b) Report of Sub-Committees
- c) Financial Report

Statement	Treasurer
Budget	Budget Committee
- d) Election of General Secretary
- e) Election of the Executive Committee Members
- f) Others

1. Closing Service Presided by the Chairman

- a) Hymn
- b) Prayer
- c) Closing Address
- d) Declaration of Closure

A LIST OF THE REPRESENTATIVES
FOR THE 13TH ANNUAL MEETING
OF THE NATIONAL CHRISTIAN COUNCIL OF KOREA

1. Presbyterian Church of Korea: (18)

Cho Wonkon	Kim Kilchang	Lee Taejun	Kim Sungchil
Choi Chunghae	Kang Sinmyun	Han Kyungchik	Kye Changchu
Ahn Kwangkuk	Kim Hyungnam	Chung kiwhan	Lee Sungkyu
Kim Yungshik	Chun Pilsoon	Wee Tuchan	Kim Pongchung
Kim Chongho	Kim Kwangsoo		

1. Methodist Church: (15)

Park Changhyun	Ma Kyungil	Han Yongsun	Kim Kwangwu
Park Sulbong	Cho Whachul	Kim Wuchong	Lee Ungshik
Lee Howun	Kim Youngpae	Chang Sewhan	Maeng Kiyoung
Hong Hyunsul	Park Wonkyung	Kim Kiyhup	

1. Holiness Church: (9)

Kim Changkun	Park Myungwon	Lee Yongsun	Han Myung Wu
Kim Chungho	Whang Kyungchan	Choi Hakchul	Lee Sungho
Chun Kichu			

1. Salvation Army: (6)

Chang Unyong	Kwon Kyungchan	Ahn Kileha	Lee Kunyong
Shin Kyungsan	Yang Pungwon		

1. Presbyterian Church of ROK: (12)

Lee Namkyu	Cho Sunchool	Kim Seyol	Kwon Yongchin
Woo Tongchol	Kang Hungsu	Soh Chungtae	Chang Hawon
Park Yongkee	Park Jaesuk	Kang Wonyong	Kil Chinkyung

1. Korean Bible Society:

Im Youngbin

1. The Christian Literature Society of Korea:

Kim Chun Pae

1. Korean Council of Christian Education:

Song Chungyul

1. National Council of the YMCAs of Korea:

Kim Taemook

1. The National YWCA of Korea:

Han Soje

1. Korea Church World Service:

Hallam C. Shorrock, Jr.

1. Christian Shin-Min Association:

Choi Sukchu

1. Korean Christian Women's Temperance:

Park Esther

1. Korean Christian Good-Will Mission:

Kim Mongsu

1. Methodist Mission: (6)

James H. Moore
Marion L. Conrow

Charles A. Sauer
Clara Howard

George L. Sidwell
Euline S. Weems

1. Northern Presbyterian Mission: (4)

Richard H. Baird
E. Otto DeCamp

Somuel Moffett
Stanton R. Wilson

1. Southern Presbyterian Mission: (5)

R. E. Hoffman
J. E. Talmage

H. M. Linton
G. T. Brown

Keith R. Crim

1. United Church of Canada Mission: (2)

M. M. Irwin

E. B. Struthers

1. Australian Presbyterian Mission:

A. A. MacNabb

1. Oriental Missionary Society:

J. Elmer Kilbourne

1. Salvation Army:

Frederick W. Harvey

1. The Anglican Church Korea Mission (2)

Arthur E. Chadwell

Choi Tae Hee

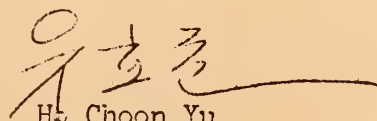
R E P O R T
T O
THE 13TH ANNUAL MEETING OF
THE NATIONAL CHRISTIAN COUNCIL OF KOREA

The General Secretary of the Christian Council of Korea cordially submits a brief report of another year of progress to the 13th Annual Meeting of the National Christian Council.

We are thankful for the cooperation of the representatives who represent the constituent church bodies, and all the members of the various sub-committees. We have been able to stimulate Christian fellowship among Christians in this country interdenominationally.

The General Secretary also expresses his deep gratitude to the staff of the NCK and Committee members for their wholehearted cooperation and contribution during his two terms.

We sincerely hope that among the Korean Churches there will be closer unity and closer Fellowship in disseminating the Gospel to our fellow citizens in this time of turmoil.


Ho Choon Yu
General Secretary

ORGANIZATION

1. Officers:

Chairman:	Rev. Chang Unyong	
Vice-Chairmen:	Rev. Song Chungyul	Rev. Keith Crim
	Rev. Lee Yongsun	
Clerks:	Rev. Chae Junghae	Rev. James Moore
Treasurers:	Rev. Shin Sungkuk	Rev. Chas A. Sauer

1. Staffs:

General Secretary:	Rev. Yu Hoocheon	
Secretaries:	Rev. Chun Heechin	Rev. Kim Joongwhan
	Mrs. P. Kim Chonghee	(Family Life Committee)
Officers:	Mr. Yang Sungwon	Miss Chang Sumie
Associate General Secretaries:		Rev. Chas A. Sauer
		Rev. Otto DeCamp
Associate Secretary:	Rev. Peter Van Lierop	(Youth Dept.)

1. Executive Committee Members:

Kim Yongchin	Kay Changju	Ahn Kwangkuk	Yu Chisoo
Chun Pilsoen	Kim Yunshik	Park Changhyun	Hong Hyunsul
Kim Kwangwu	Cho Shinil	Kim Kyungwhan	Kim Changkun
Kim Chungho	Han Myungwu	Ahn Kilwha	Yang Pungwon
Kang Wonyong	Soh Chungtae	Lee Heiyung	Wu Tongchul
Richard Baird	M. M. Irwin	F. W. Harvey	Hazeldine
Edward Kilbourne	John Daly	Han Sojei	Choi Whallan
Im Youngbin	Otto DeCamp		

1. Associate Members:

Kim Kwansuk	Hallam C. Shorrocks, Jr.	Ahn Shinyoung
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I. EVANGELISTIC WORK

- 1, The General Secretary attended the panel discussion, sponsored by Ministry of Education, on the topic of Pseudo-religions in Korea during the post-war period.
- 2, The joint Korean-American Easter Service was held at Namsan National Park at 5:30 a.m. 29th of April, 1959. This service is one of the many cooperative projects by the Korean Churches and the U.S. Army. Despite the heavy storm, more than three thousand people gathered for the service. The NCC also sponsored the candle light service on the evening of 28th.
- 3, Pastors' prayer meeting in Ashram Style, led by Dr. Stanley Jones, was held in Seoul.

Place: Taejon	March 26 - 28
	100 in attendance (Limited)
Seoul	May 4 - 6
	78 in attendance

Beside these meetings, there were about 2000 who made-decisions during the revival meeting in various colleges.

- 4, Memorial conference for the Korean War was held in Saimunan Church. More than three hundred church workers were present and it was voted to draft a statement opposing the compulsory migration of the Koreans in Japan to North Korea, and it also suggested sending statement to WCC and ICRC.
- 5, In response to the strong demand for evangelical work in industrial areas, the NCC initiated a joint program of training for Christian industrial workers with Presbyterian Churches in Korea in a work-shop.
- 6, A more aggressive and positive strategy of evangelical work has been planned particularly for the youth, students, soldiers and industrial workers. This project has been under study by many experts for a long time.
- 7, In October, Dr. Puang Arkkabin and Rev. Choi, Chan Young, Korean missionary in Thailand, visited Korea. The NCC called a meeting for a discussion of more cooperative evangelical work between Korean and Thailand churches.

II. SOCIAL PROGRAM

- 1, A request for subsidy was submitted by Farmers Life magazine, to CWS and it was turned over to the NCC for study of its adequateness. The NCC made recommendations to the CWS.
- 2, The NCC purchased the site of 1,800 pyung for building the Christian Ministry to Servicemen's Center.
- 3, Six thousand bundle of clothes and 540 million pounds of corn were distributed to the refugees whose houses were destroyed by typhoon Sarah.
- 4, A Committee was organized for consultation on the use of a donation from YACC in helping many orphans in Korea. The Committee is composed of secretaries from each denomination and representatives of the Women's Evangelical Group in each denomination.
- 5, In November, the Missionary Conference in Australian Churches sent a note of 32 pounds to the NCC for the Literature work. The money was raised in the World Lay of Prayer and send to us through the IMC.

III. EDUCATIONAL WORK

- 1, The General Secretary delivered a speech on the "Ecumenical Movement in Korea Today", at the annual meeting of the Christian University Association in ONYANG from January 7 to 12, 1960.

IV. POLITICAL & ECONOMIC PROGRAM

- 1, As a member of the Executive Committee of Asian People's Anti-Committee League, the General Secretary participated in its annual meeting.
- 2, The General Secretary spoke through the various broadcasting stations regarding the compulsory migration of Korean people in Japan to North Korea being unapprovable from a humanitarian viewpoint.
- 3, As the tension increased between Korea and Japan, the NCC planned to send Church representatives to Japan for the improvement of relationships of both countries. The NCC selected Rev. Han, Kyung Chik, Bishop Lew Hyung Ki, Rev. Yu, Ho Choon, Dr. Baird, Dr. Sauer as the delegates and many contacts had been made through Dr. A. Brash and Dr. P. Beachey. However, it was impossible for them to go to Japan.

- 4, At the Korean War Memorial Prayer Meeting in Saimunan Church, more than three hundred church workers prayed for the tragic state of the Korean people in Japan.
- 5, The NCC submitted a message to Dr. Marcel Junod of ICRC in Geneva when he visited Korea for consultation on the problem of the Korean people in Japan.

V. SPECIAL EDUCATIONAL PROGRAM:

1. The NCC sponsored a Christmas Nativity Scene with the Audio-Visual Department and Drama Committee in front of Seoul Station, from December 19, 1959 to January 30, 1960.
2. The Broadcasting Station in Pusan HLKP was planned and installed with HLKY and the NCC securing the License.
3. The NCC sent letters of appreciation to the higher-echelon of the ROK Army for their wholehearted cooperation with Chaplain's activities.

VI. CCIA:

1. It was decided in the Executive Committee of the NCC that two delegates should be sent to Geneva for negotiations of the Status of Koreans in Japan. Later, Rev. Kim, Tae Mook was nominated as the delegate.

VII. ECUMENICAL MOVEMENT

1. Eight delegates attended East Asia Christian Conference, Rev. Han, Kyung Chik, Rev. Low, Hyung Ki, Rev. Yu, Ho Choon, Rev. Yang, Wha Suck, Rev. Kim, Sam Tae, Rev. Pae, Min Su, Mr. Park, Tae Wha, and Mr. Shorrock.
 - a) Time: May, 14 - 24, 1959
 - b) Participants: 13 NCC's, 38 denominations from 19 countries
Delegates: 68 Total participants: 160
 - c) Theme: "Witnesses Together"
 - d) Topic of Discussion: The main theme was subdivided in to three subjects: Church Witness in Rapidly Changing Society; Inter-Church Witness
National and International Church Witness.

These three subjects were discussed in five discussion groups follows:

- i. Laymen's Movement in Asia, Family Life, Industrial Evangelical Work, and Medical Evangelism.
- ii. Planning of Inter-Church Aid.
- iii. Audio-Visual and Christian Literature.
- iv. Youth Movement, Bible Study and Theological Education.
- v. Problems in relation to 34th WCC Convention in 1961.

Members:

Chairman: Dr. E. C. Sobrepena
Vice-Chairman: Dr. D. G. Moses
General Secretary: Dr. D. T. Niles
Associate Gen. Secy: U Kyaw Than
Secy. for Inter-Church Aid: Rev. Al. Brash

- 2, The NCC added the following persons to the Committee on the Fund of Theological Education.

Members:

Rev. Kang Shin Myung	Rev. Kim Chu Pyung
Rev. Kwon Kyung Chan	Rev. Yu Ho Choon
Rev. Kim Chang Keun	Rev. Hong Hyun Sul
Rev. Cho Sun Chul	Rev. Han Myung Wu
Rev. C. A. Sauer	Rev. Kye Il Seung

- 3, "United Church and Ecumenical Movement", a pamphlet was published as the first in a series of guide books for the ecumenical movement.
- 4, The Committee issued a statement on the Ecumenical Movement in Korea, which was approved at the General Conference. (attached)
- 5, The NCC sent Korean delegates to the Laymen's Conference in Hong Kong, sponsored by EACC from Dec. 31, 1959 to Jan. 28, 1960.

Delegates: Mr. Yu Dong Shik Mrs. Park Yong Kil
 Mr. Park Sang Chung Rev. Yang Sung Won

Themes:

- a. Understanding the Social-political Situation in Asia.
- b. Christian Activities and Other Religions in Asia.
- c. Asian Youth and Asian Christians in Asian Situation

- 6, The General Secretary delivered speeches on the topic of the Ecumenical Movement in Korea at Summer Sessions for Pastors in the Methodist Seminary, Presbyterian Elders' Summer Conference, and the Y's men Club in Sungsil University.
7. Rev. Sung Kap Sik, graduate of the Union Theological Seminary on an Ecumenical Scholarship has participated in interdenominational work in Korea. The NCC recommended Rev. Chun Ki Wan and Mr. Kim Jun Young as the recipients of the scholarship in the future.

VIII. YOUTH DEPARTMENT

1, Youth work

- a) In 1959, the Youth Department concentrated on leadership training for the youth work. The National Annual Conference of Christian Youth was held in the Baptist Church in Seoul on Feb. 6, 1959.
- b) The First Youth Leader's Conference was held in Anyang from August 4 to 6th with the participants of eighty young people. There were representatives from each denomination. They discussed the Youth Christian Fellowship and methods of interdenominational cooperation and its programs.
- c) The Second Rural Leader's Training Course was held in the University of Agriculture in Suwon from July 22 to 24. The strategy of rural evangelism and farm techniques were presented in lectures.
- d) The Hour of Voice of Youth: In HILKY Music Hall, there had been special programs of music and speeches for young people and students each Sunday night. Six thousand six hundred and eighty-five youngsters attended this special program during 25 weeks.

2, Student Work

- a) Organizing the KSCC: One of the significant achievements which the NCC has done is organizing the KSCC (Korean Student Christian Council), united body of student organizations. This historical merging was achieved through arduous efforts of many leaders in Korean churches and missionaries. Its first meeting was held at 4:00 p.m. July 2, 1959 in Board Room of Christian Literature Society Building. The constituents were KSCM, YMCA, and YWCA.

Members of the Committee are as follows:

Chairman: Mr. Kim Young Jung (Professor of Ewha University,
YMCA)
Vice-Chairman: Dr. Kim Young Kuk (Professor of Presbyterian
Seminary, KSCM)
" " : Rev. Kim Yong Ock (Professor of Methodist Seminary
YMCA)
Secretary : Mr. Kang Myung Kyu (Secretary of YMCA)
Treasurer : Dr. Peter Van Lierop (Professor of Yonsei Univer-
sity, KSCM)

- b) The NCC sent four Korean student delegates, Mr. Im Chongjai, Mr. Ro Chongho, Miss Yu Eunhi and Miss Min Byunghi, to the Asian Conference of WSCF in Rangoon, Burma from Dec. 28, 1958 to Jan. 7, 1959. The leader was Rev. Kim Yong Ock. When they returned from the Conference, the NCC sponsored a meeting with those delegates. Many were present to hear their reports.
- c) Dr. Yun Sunbum of the Methodist Seminary delivered a sermon in the Central Holiness Church on the topic of World Student Prayer Service.
- d) Dr. Frank G. Engel visited Korea on May 13th, and stayed over until June 17. For one month, he had a fact-finding trip all over South Korea and contributed to the merging student organizations into one body.
- e) Student Industrial Evangelical Work: The Youth Department co-sponsored with the Industrial Evangelical Department of Presbyterian Church in ROK a study group of labor problems in Modern urban society in Yongdeunpo from July 20, to August 21, 1959. Thirteen men students and four girl students attended the meeting, and after the group discussion each participant joined local factory night classes with the workers for one month.
- f) Student Hall: The youth department established a Student Hall in the CLS Building and set up student library and recreational facilities in the Hall. There two Bible study classes (one in Chinese language, two in English), and these projects were taken over by the KSCM.
- g) Reception Party for Student Workers: The youth department sponsored a Reception party for those who are engaged in student work in Korea and who had come back from the States and had been nominated in some position related to the student work. The participants were as follows:
- Rev. Dale Robb (Associate Secretary of KSCM)
Rev. Kim Hyung Tae (Secretary of KSCM)
Rev. James T. Laney (Methodist Missionary for student work)

Rev. Son Myung Gul (Educational Department of Methodist Church)
Miss Ock Hai Sun (Secretary for College Student, YWCA)
Rev. Sung Kap Shik (Former Secretary of KSCM)

- h) Rev. Chun Hee Chin of Youth Department, toured to Pusan to participate the panel discussion in Pusan University YWCA from April 19 to 21, 1959.
 - i) Rev. Chun Hee Chin of the Youth Department, travelled to the Taegu for consultation with the student workers in the Taegu area about the student program and its methods.
 - j) Since 1957, Rev. Chun Hee Chin had worked for the KSCM because no secretary had been nominated to the position. At the General Meeting on March 30, 1959, the members voted to nominate Rev. Kim Hyung Tae as a Secretary and Rev. Dale Robb as an Associate Secretary. They took office from July.
3. Work Camp
- a) A Week-end Work Camp was held from March 25 to 27, and from 2, May to 4 in the work camp site of YMCA.
 - b) The 8th International Work Camp was held in Ungamdong (Sudaimoon-Ku, Seoul) from 5, August to 25th participants from United States, Philippines, Okinawa and Japan. There were ten foreign campers and 28 Korean campers. They built a City Hall for Ungamdong's citizens. Most of the residents of this area are refugees of Typhoon Sarah. Mr. Waltare, Secretary of Work Camps in the Youth Department, WCC, had participated in the camp as the consultant.
 - c) Mr. Waltare called the meeting on 10 August with many leaders of Korean churches and emphasized the significance of work camps in the life of young people.

IX. HOME AND FAMILY LIFE PROGRAM

- 1, On March 16, 1959, the Annual Meeting of Central Committee on Family Life was held and elected a vice-chairman and a secretary.
- 2, It was decided in the Central Committee of Family Life that the Week of Family Life should be observed in each church from June 1 to 7, 1959. In the first part of May, the Family Life Committee sent 2,000 posters to seventy local churches and programs of worship were printed in the June issue of Family Life magazine.
- 3, Miss M. Van Horn of Lit. Lit. in New York held a literacy workshop in Seoul and Taegon for one month.
- 4, On June 1, 1959, the NCC celebrated the second Anniversary of Family Life magazine since it had been turned over to NCC by the Christian Literature Society.

There has been an increasing number of subscriptions from among college students and the faculties of various University. The Subscription of Family Life magazine is around 6.000 copies a month.

5, On Nov. 26, 1959, the NCC sponsored a women's fellowship party and invited a speaker, Mr. Sunwon Song. He is the inventor of a New Heating System in Korean Housing. All participants appreciated the value and effectiveness of his lecture.

6, Nineteen speech tour:

Bible Women's Workshop - Choonchun	Attendance:	73
Whato Church, Inchon	"Improvement of Family Life Attendance:	300
Angukdong Kindergarden	"	30
Keunhodong Church (twice)	"	140
Women's Church Workers Conference Press. Church in ROK	"	50
Methodist Women's Church Worker Annual Conference	"	150
Hyedong Presbyterian Church	"	50
Pierson Bible School (7 hours)	"	18

7, Publications:

<u>Title</u>	<u>Copies published</u>	<u>Complimentary</u>	<u>Sold</u>
Home, Church & Society	3.000	82	838
Social Growth	3.000	174	885
Sex Education for Children	3.000	73	897
Family Life, Monthly -	6.000		

8, On Dec. 15, 1959, Mrs. Chong Hee Pang, Secretary of Family Life Dept. left Korea for the U.S. for a month visit. She was invited by the Women's Division of Christian Service of the Methodist Board of Missions.

X. OTHER BUSINESS

1, After the 12th Annual Meeting of NCC was suspended because of the controversy between two Presbyterian Assemblies, there was a serious effort to reconcile the two denominations by the delegates and Secretaries of each denomination. The General Secretary of NCC sent a note to the Secretary of the Presbyterian Church in ROK, stating that the NCC expects the Presbyterian Church in ROK to consider the changing of its historical number before the name of its General Assembly. The NCC received a prompt answer from the Secretary of the Presbyterian Church in ROK, who said that the ROK Presbyterian would be glad to change the number with a condition that the other Presbyterian Assembly should not take advantage the matter in getting a superior status in the legal court. Later, the Presbyterian Church urged all local churches in South Korea not to take

advantage of this matter in Government courts in suites of church properties. Automatically, the 12th Annual Meeting of NCC was called on October 22th, 1959.

- 2, It was voted in the 12th Annual Meeting that the Anglican Church in Korea be admitted as a member of the NCC.
- 3, On February 23, 1959, the NCC had a discussion meeting with the representatives of each denomination and Dr. P. Feashey (Menonite Missionary) on the matter of the status of Korean people in Japan.
- 4, On February 23, 1959, the NCC sponsored a panel discussion with the Secretaries of member denominations and Dr. Allan Brash (EACC, Inter-Church Aid Secretary) on the matter of the Status of Korean people in Japan.
- 5, On March 20, 1959, the NCC had a meeting with Dr. Charles W. Torman of the Theological Education Fund in the International Missionary Council.
- 6, On March 21, 1959, the NCC had a meeting with Dr. Wallace C. Merwin of Korea Committee in New York.
- 7, A Reception Party for Dr. Norris R. Wilson (CWS), Miss M. Van Horn (Lit. Lit) was held on March 21, 1959.
- 8, Dr. Carl W. Frederickes (Medical missionary in Nepal) visited Korea and appealed to the Korean Churches to send many missionaries to Nepal.

A STATEMENT
O F
THE NATIONAL CHRISTIAN COUNCIL OF KOREA

During the age between the ascension of Jesus Christ to Heaven and His coming again, we pray that the blessing of God, the companionship of Christ, and the active power of the Holy Spirit may rest upon and with all the undertakings of our Korean Church, which is in travail for the realization of God's sovereignty, the extension of the Gospel of Christ, and for the fulfillment of our holy common calling as witnesses of Christ in cooperation with the world-wide Church. In order to block some baseless and perverse rumors that have recently been disturbing our Church, the Korean National Christian Council, which is composed of the majority of the churches and missions in this country, and is the national mother organization of the ecumenical movement, at its annual meeting, offers the following points in explanation of the direction of our movement.

First: In order to carry out Christ's command to proclaim the Gospel to the ends of the earth, the Ecumenical Movement brings together under the name of Christ, Churches scattered throughout the world with their different creeds, orders, and forms of government, for the purpose of restoring the mutually disrupted "communion of the saints", and of joining and furthering their efforts to proclaim the gospel.

Second: By means of the ecumenical movement, the churches of the world have been endeavoring to the present to renew the methods and efforts of carrying out the common task committed to us, of mission and unity, of witness and service to society, and by exchanging their experiences, and rallying the strength of their activities, they are endeavoring to pioneer new fields for the proclamation of the gospel.

Third: Through the ecumenical movement the churches of the world do not interfere with or criticize the faith or order of others, and they make absolutely no compromise with any non-evangelical secular thought or activity.

Fourth: The ecumenical movement hopes that the churches of the world might become one in the one Lord who is Head of the church, but not only does it not promote any "one church" movement that would unconditionally merge separate churches, or any un-Biblical theology, or permit any pro-communist activity, but it completely rejects communism, Roman catholicism, and religious syncretism.

Fifth: Organizations that are typical of the ecumenical movement are the IMC, the WCC, the WCCE, the world alliances of the YMCA and YWCA, and the WSCE. These institutions work together, and in order to carry out effectively their own calling and activities, they cooperate closely with one another. (Dec. 10, 1959)

The National Christian Council of Korea

Financial Report-Dollar Account
January-December, 1959

Deficit forward January first		57.76
Far Eastern Office	10,875.00	
Missions	1,700.00	
United Church of Canada	200.00	
Methodist D.W.M.	300.00	
United Presbyterian	400.00	
Southern Press.	300.00	
Australian Press.	100.00	
Oriental Mission Soc.	100.00	
Methodist W D C S	<u>300.00</u>	
To Office		11,846.00
To East Asia Christian Conference		223.16
Miscellaneous		264.22
Work Camp 1958	94.72	
Treasurers Office	8.00	
Car Insurance	76.00	
Ashram	53.00	
Ghana Report	<u>32.50</u>	
Balance, December 31st		<u>183.86</u>
T o t a l	<u>12,575.00</u>	<u>12,575.00</u>

The National Christian Council of Korea

Financial Report, 1959, 1960

RECEIPTS

	<u>Report</u> 1959 W/HAN	<u>Budget</u> 1960 W/HAN
Balance forward	71.903	51.020
Membership Fees	2,050.000	3,100.060
Local Receipts	2,647.740	3,750.000
Korea Committee	10,092.380	10,875.000
Family Life Comm.	2,271.380	2,000.000
Young People's Work	1,799.330	1,500.000
Work Camp (CWS)	737.000	1,100.000
Special Receipts	-----	1,300.000
T o t a l ...	<u>19,669.733</u>	<u>23,676.020</u>

EXPENDITURES

1- Salaries	8,081.000	8,090.000
2- <u>Office Budget</u>	<u>4,445.562</u>	<u>4,736.020</u>
Office Expenses	2,481.402	2,772.420
Office Rent	1,203.200	1,113.600
Travel	760.960	850.000
3- <u>Work Budget</u>	7,092.151	9,350.000
(Departmental)	()	()
Evangelism	526.090	750.000
Special Evan. s	32.100	100.000
Social Affairs	21.000	300.000
Education	62.000	100.000
Statistical	126.500	300.000
Politic & Econ.	107.137	200.000
Ecumenical Work	721.450	1,000.000
CCIA	37.830	100.000
<u>Youth Work</u>	<u>2,359.724</u>	<u>2,100.000</u>
<u>Family Life</u>	<u>2,204.600</u>	<u>2,000.000</u>
<u>Work Camp</u>	<u>893.720</u>	<u>1,100.000</u>
<u>Special Projects</u>	<u>-----</u>	<u>1,300.000</u>
4- Balance	51.020	---
T o t a l ...	<u>19,669.733</u>	<u>23,676.020</u>

THE COMMITTEE
on
CHRISTIAN MINISTRY TO SERVICEMEN, KOREA

The Committee on Christian Ministry to Servicemen in Korea rejoices in the progress made during this past year. We praise God for having led us in avenues of vital Christian service to American men in uniform. We are pleased to report that during the month of July 1959, the purchase of a site for the Christian Center for servicemen was made. Recently, additional funds have been made available to the Committee, enabling the erection of the first unit of the Center. An architect has been engaged, and the Lord willing, the Center should be in operation during this calendar year.

The statistical summary of this ministry in 1959 indicates the number of persons ministered to through the Presbyterian Club House, and the home of the Coordinator, Dr. Lloyd S. Hindman:

SERVICEMEN ENTERTAINED IN HINDMAN HOME FOR DINNER: 495

ATTENDANCE AT BACK HOME FELLOWSHIP: (Statistics are for the period from 19 May 1959 until the end of the year, during which time the meetings were held in the Presbyterian Club House)

TOTAL PRESENT	1,760
KOREANS IN ATTENDANCE	154

In the report of this Committee to the Korea National Christian Council one year ago, certain basic purposes of this ministry were presented. We now reiterate one of those purposes which concerns the Korean Christian Church, with the prayerful hope that this purpose may be more fully realized as we have an adequate base from which to operate.

"A. One of the aims of this ministry is to endeavor to promote better relations and create better understanding between the Korean Christian and the American in uniform. It is in this area of service that the Korean Christian Church can be of invaluable assistance. In the future, we hope to:

1. Enlist the aid of member denominations of the KNCC to encourage pastors and lay leaders to assume responsibility for furnishing weekly programs for servicemen in the CMS Center, as requested by the Coordinator.
2. Have groups of servicemen formed to attend Korean Churches in a body each Sunday morning."

The Coordinator will be pleased to accept invitations from Korean Church leaders to speak to their people about the aims and purposes of The Christian Ministry to Servicemen in Korea.

Your continued prayers are requested as we carry on this ministry.

Respectfully submitted,

Homer T. Rickabaugh, Chairman

Lloyd S. Hindman,
Executive Secretary

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Korean Republic Photo

Brig. Gen. Richard Jewett, Eighth U.S. Army Engineer, third from left, is shown taking up a first shovelful of ground. He is assisted by a group of the Committee on Christian Ministry to Servicemen, Korea, at the ground-breaking ceremony at the building site of "The Christian Center for Servicemen, Seoul" yesterday afternoon. The site is near U.N. Village.

FOR SOLDIERS

Ground Broken for Religious Center

A brief ground-breaking ceremony for a soldiers' center was held at an open building site near the U.N. Village yesterday afternoon. The ceremony was presided over by the Rev. Homer T. Rickabaugh of the Southern Presbyterian Mission. It was attended by Brig. Gen. Richard Jewett, Eighth U.S. Army Engineer, many Army chaplains, and other Christian missionaries.

The new building, to be named "The Christian Center for Servicemen, Seoul", found its way to existence through the efforts of the Committee on Christian Ministry to Servicemen, Korea, which was officially inaugurated in the summer of 1958 with the formation of a committee composed of representatives from the leading Protestant missions in Seoul.

Addressed Audience

At the ceremony, Chaplain Edwin J. Kirtley, Eighth U.S. Army, gave the invocation and the Rev. Lloyd S. Hindman, D.D., Coordinator of Christian Ministry to Servicemen, presented the opening remarks. On behalf of Korean churches, the Rev. Tai Mook Kim, representing the Korea National Christian Council, and the Youngnak Church choir participated in the ceremony.

The parent organization of the Christian Ministry in the United States is the Cooperative Committee on Ministry to Service Personnel in the Far East, an organization representing the General Mission on Chaplain National Council in the U.S.

The future will be "service."

cooperation and assistance of with the people of Asia. Christians, missionaries, and as well as to provide personal military chaplains, and to aid counseling when it is indicated. servicemen in their contacts ed.

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Kamp, Win Kamp -
don't make political
capital out of your
ecclesiastical titles.

프락이 뭇이러가누 이뻐한

하나님의 은총이 귀함과 귀가정익히 충만
하시기를 삼가 비나이다.

하뢰옵기부 김번 기탁표출신인사의 초면
참의엿 및 조면 민의엿 당신은 축하하야
본 경합회에선 다음과 같이 참합회원
같이프저 함오나 분망하신 중에도 파나
참석하야 주심을 바라나이다.

기

1. 일 시, 1960년 9월 6일 오후 5시

1. 장 소, 외포구락부 (남산동)

1. 회 비, 2,000원

1. 960년 8월 30일

한우기탁표출신합회

총무 강 신 명

귀 하



Korean Republic Photo

Policemen tackle two student demonstrators, foreground, trying to take them to a truck, already loaded with other demonstrators, which took them to police stations during the violent clash in Seoul between Yonsei University students and po-

licemen yesterday. The clash took place while the students demanded in a protest march, that police free all of their colleagues arrested after Wednesday's violence that climaxed a long, trouble-ridden campus dispute at the missionary university.

STONES HURLED

Injuries Reported As Students Clash With Police Near Yonsei

More than 1000 stone-hurling Yonsei University students yesterday clashed with nearly as many club-swinging policemen in Seoul as the students marched demanding the release of their colleagues arrested following Wednesday violence.

In the bloody skirmishes—the largest of such a kind since the April student uprisings—more than 50 collegians and nearly a score of policemen were officially reported injured.

Police, launching bodily charges and then firing warning shots and tear gas bombs, dispersed the resisting student demonstrators and took some 140 of them to police stations. More arrests continued afterwards.

The clashes followed the violent destruction by the university students Wednesday of the homes of their American President Dr. Horace Underwood and their school board chairman Dr. Charles Sauer, an American missionary educator.

Police, unable to stop the violence that climaxed a month-long trouble-ridden campus dispute, later apprehended some 60 students on four-count criminal charges that night.

Gathering in a protest rally

at their campus, some 1000 university students yesterday morning decided to stage a demonstration to demand that police free all those apprehended, or "arrest and put us all in jail."

Then marching in mass formation from their suburban campus into downtown toward heavily guarded Sodaemun Police Station, the students met a tight human blockade formed by hundreds of policemen, some armed with rifles and others mounted on horseback, who urged and then warned them to disperse.

Then the clash took place as the demonstrators attempted to go on their march

scrambling and surging to break through the police line. Warning shots were fired.

Swinging clubs, policemen countered the students breaking them up and rounding up those who resisted. Violent scuffles and fistfights ensued.

At one point, the students rushed back toward their school but soon surged back again, throwing rocks at the policemen.

But the demonstrators began to break up as police hurled several tear gas bombs followed by a few others.

Police were continuing sweeping arrests of suspected students who masterminded the series of violent outbreaks.

No Anti-Americanism in Student Violence—Underwood

Dr. Horace Underwood yesterday declared that the Wednesday violence by Yonsei students on his house and another American's "was not in any way a manifest of anti-Americanism on the part of students."

The acting President of Yonsei also expressed his "sincere apologies" for violence. He had "already asked the police authorities for lenient release of the arrested students," he told report-

ers at the Education Ministry. "I am a Korean myself at heart, since I was born and raised in Korea," Underwood said in his fluent Korean.

"Today I have come to the Education Ministry not as an American educator, but as an official of the Korean educational institute," he said.

After an hour-long conference with Parliamentary Education Vice Minister Taik Choong Yoon, Underwood also said that he will close, for two days, classes in four disputed colleges of liberal arts, science and engineering, and political science and law. It will provide a cooling-off period, he said.

The Administrative Vice Minister of Education Myong Won Suhr said the Ministry offered good offices to Underwood, but the offer was tacitly turned down. Under these circumstances, the Ministry is unable to do anything to help solve the disputes, since "there is no legal provisions for official interference in the private school administration," according to Suhr.

However, Suhr stressed that if the press reports that there is professors' backing behind the Wednesday house ransacking violence proved true, the professors will be permanently expelled from the teaching profession.

In the meantime, professor Suk Hae Chung, one of the leading members of the striking professors, said that he "was sorry that the students resorted to violent means, regardless of their rightful demand."

But Chung declared that "Wednesday's incidents were touched off by the school board's unwarranted expulsion of three students from School." Chung strongly denied press reports of professors being behind the violence.

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